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ABSTRACT

This report presents results from a National Coalition of Advocates for Students' (NCAS) study (Looking for America) of intergroup relations between immigrant and U.S. born students in public schools and the organization's collaboration with selected schools to improve those relationships. The report reveals school practices designed to improve intergroup relations, presents evidence of strategic planning and deliberate interventions that foster improvements in intergroup relationships between students through on-site implementation in seven schools across the country, and documents the knowledge gleaned from the intervention sites. Profiles of 16 school programs are described, and the characteristics of what is required for these types of programs to work are listed. The profiles reveal the extent of the student diversity within these schools as well as the diversity of the actions taken to meld the groups into a harmonious whole. Their experience reveals that respect for one another can be taught and that steps can be taken to broaden students' understanding that the world is wider than political and cultural boundaries allow. Appendixes contain the research methodology and criteria for including a particular school in the research, a list of resources, and information on the NCAS. (Contains 19 references.) (CM)

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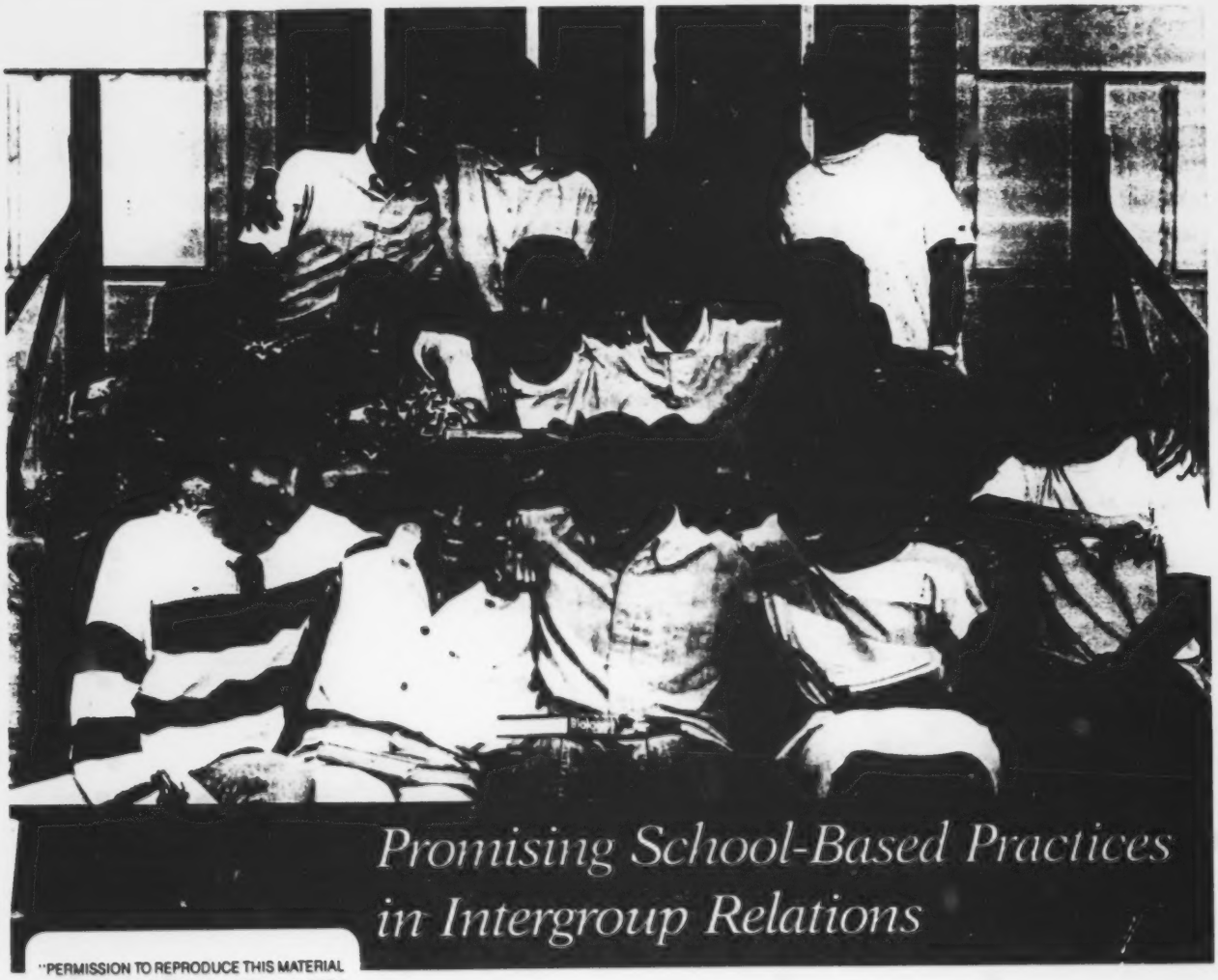

Promising School-Based Practices in Intergroup Relations

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A REPORT FROM THE NATIONAL COALITION OF ADVOCATES FOR STUDENTS

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Looking for America
Volume I

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Promising School-Based Practices in Intergroup Relations

A REPORT FROM THE NATIONAL COALITION
OF ADVOCATES FOR STUDENTS

EXECUTIVE CO-DIRECTORS:
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April 1994

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The opinions expressed in this report are those of NCAS and do not necessarily reflect the views of funding sources. The authors assume full responsibility for any inaccuracies or errors that appear in the following pages.

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Foreword

In September 1992, the National Coalition of Advocates for Students (NCAS) received support from the Ford Foundation to study intergroup relations between immigrant and U.S. born students in public schools and to collaborate with selected schools to improve those relationships. The project was named Looking for America to reflect many newcomers' hopeful belief that in America one can find equality, appreciation of diversity, and a common bond with all others who have come here.

Looking for America has three components: 1) documenting promising practices found in schools working to improve intergroup relations between students, particularly established residents and newcomers; 2) demonstrating how strategic planning and deliberate interventions can foster improved intergroup relations between students through on-site implementation in seven schools across the country; and 3) documenting the knowledge gleaned from the intervention sites that holds potential for improving schools elsewhere.

We began our search for promising practices with a wide-ranging call for nominations to over 600 educators, advocates and professional organizations. A second call for nominations was published in a major education weekly. While the process netted over 100 nominations, the results were less fruitful than hoped. Most nominations either focused exclusively on immigrant groups, or addressed intergroup relations having nothing to do with immigrant students. However, about a quarter of the nominations focused on efforts to improve intergroup relations between immigrant students and their U.S.–born classmates. From these came the descriptions of some of the most important work going on in schools today.

As important as intergroup relations are in this increasingly diverse society, there are few structured efforts in place to ensure that the work of "getting along" is rooted in the schools. NCAS personnel visited over 30 schools, and, in the end, only 16 schools met the criteria for inclusion in this book. Nevertheless, the profiles presented here showcase a range of strategies employed to tackle a wide variety of challenges facing today's schools. We hope many of the programs described in Chapters 1 through 4 will resonate with other schools to spark new possibilities for harmony in classrooms.

FOREWORD

As you read this book, you will note that ethnic and racial categories are not consistent from profile to profile. For example, a student of Hispanic heritage may be referred to as Latino, Hispanic, or by a specific country affiliation (ie. Puerto Rican, Mexican American). The approach is purposeful, reflecting the geographic site of the profile and the categories used by persons at that site in interviews.

While site visits were taking place for these promising practices, another component of Looking for America was established. Seven sites began a deliberate effort to improve intergroup relations between immigrant and U.S.-born students. Schools in Los Angeles, California; Miami Beach, Florida; Chicago, Illinois; Garden City, Kansas; Fargo, North Dakota; Philadelphia, Pennsylvania; and Houston, Texas are using a variety of strategies to bring diverse groups of students together around common goals. Volume II in this series will document their efforts and their successes.

The Looking for America project benefitted from the collective wisdom of the advisory board. We would particularly like to acknowledge their thoughts and advice on selection criteria.

Also, we would like to thank the schools that participated in our search for promising practices. Their patience, time, and thoughtful comments not only contributed to the book, but also made the process a rewarding experience for all involved.

This book is designed to provoke dialogue and debate. As the students profiled within show us, encounters between cultures can be both difficult and exciting. We hope you find the profiles that follow as illuminating as we did.

Delia Pompa
Project Leader

Acknowledgements

Funding for the Looking for America Project is provided by the Ford Foundation, Rights and Social Justice Program, as a follow-up to the Changing Relations Project, which explored relationships between immigrants and established U.S. residents in selected communities. Mary McClymont, our program officer at Ford, continues to provide invaluable guidance as this project unfolds. We are grateful for her support.

Project work has also been informed by earlier NCAS efforts supported by the Andrew W. Mellon Foundation, The Dewitt Wallace Readers' Digest Fund, The Hazen Foundation, The Johnson Foundation, The Carnegie Corporation of New York, The Rockefeller Family Fund, the John D. and Catherine T. MacArthur Foundation, The Aaron Diamond Foundation, and the Lilly Endowment.

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Introduction: Looking for America

"When a kaleidoscope is in motion, the parts give the appearance of rapid change and extensive variety in color and shape and in their interrelationships. The viewer sees an endless variety of variegated patterns, just as takes place on the American ethnic landscape."

—Lawrence H. Fuchs, *The American Kaleidoscope: Race, Ethnicity, and the Civic Culture*.

Who is looking for America? What are they seeking? Where does the search lead? What is seen when the U.S. is viewed through the window of a shifting demographic kaleidoscope? As one pattern dissolves into the next, as multicolored shards of glass shift into new relationships, the images seem greater than the sum of the colored crystals. And each new image challenges us to imagine an infinity of new combinations, all pleasing, all inviting further examination.

In some respects, today's kaleidoscopic picture is not so different from that of yesterday. Some of the patterns and colors are familiar; some are new. Some designs fade and slip from view. Events half a world away bring new realities to the forefront, and impress us with the fluid nature of U.S. society.

Immigrants to the United States today arrive for reasons that differ little from those that motivated their predecessors of a century ago. Many come to escape political repression in their homelands. Some have been active dissidents in their homelands, accomplished professionals in their professional fields, or community leaders in their villages. Others have found themselves on the wrong side of a civil war or targeted for assassination by governments disdainful of human rights. Weary of war and attendant hardship, many seek reunification with threatened family members, and peace above all else. Others pursue promises of religious freedom. Whether transported from the refugee camps that straddle borders around the world or displaced from land well within the boundaries of their homelands, many seek a security that eludes them in the unsettled conditions of their own countries. They are seeking America.

Newcomers to the U.S. come in search of the "American dream." Often they settle first in low-income neighborhoods of great U.S. gateway cities—Miami, New York, San Francisco, Los Angeles, and Boston. In the inner-city neighborhoods where most immigrants initially settle and in suburbs and rural areas where they are increasingly finding homes, their earliest encounters are often with established U.S. residents whose families came to the U.S. during years past—voluntarily as immigrants and refugees, or involuntarily as slaves. For some, the American dream never seemed a possibility; for others, the dream has been deferred and for decades has been characterized by poverty, discrimination, neglect, and violence. Their circumstances must be acknowledged.

A fruitful search for a shared American dream involves rededication to the ideal of a more just, multiracial, multicultural, multilingual U.S. society. Those who seek this elusive American dream both welcome newcomers and work to mend the broken dreams of disenfranchised established residents. As builders of a new America, they must also labor at the faultlines of the old, repairing as they go.

Challenges for Immigrant Students

Many Americans take pride in their openness and in the opportunities that they believe U.S. society offers to its residents. The daily experiences of privileged Americans may offer few challenges to these beliefs. By contrast, for disenfranchised Americans, whether newcomers or established residents, the opposite is often true. For those adults in communities and adolescents and children in public schools the opportunities do not exist.

Just as conditions of violence, prejudice and harassment mark our communities, they also overflow into public schools. In doing so, they shape not only the day-to-day experiences of children of color—U.S. born and foreign born—but also, the climate of the entire school. Unavoidably they undermine the intergroup relationships among students and among their teachers.

Many mainstream Americans remain unaware that hate crimes are on the increase in the United States. The number of crimes reported in 1989 was four times greater than the number reported in 1985. Children of color, regardless of their land of birth, are all too often aware of hate crimes. Indeed, many newcomer students learn about race hatred first-hand in their schoolyards and hallways. For example, one Maryland school district cited more incidents of ethnic and racial conflict from September to November 1991 than in the entire 1988–89 school year. In Los Angeles in 1989, one-third of the 651 hate crimes against Asians and Pacific Islanders were also anti-immigrant. Moreover, such incidents were not limited to urban districts. A 1992 media search by NCAS found that the majority of reported incidents occurred in rural or suburban schools and in 27 states, including such states as South Dakota and Iowa that have overwhelmingly white populations.

Frequently, it is only a short time between the moment newcomer students enroll in their new American school and their first run-in with racial insults and segregation. What balance of anger, shock, and self-control must come into play for all students whose schools fail to erase racist graffiti or intervene to mediate racist name calling or interethnic fighting? What residue of confusion and depression must remain as these students compare the antagonism they encounter on their streets and playgrounds with the easy-going sitcom characters they meet on their television screen? What disillusionment must take hold when large numbers of young people realize that they may spend years in formal schooling and never sit in classes with American students who look like those who appear in advertisements that punctuate those sitcoms?

Students forced to defend themselves from bigotry by distancing themselves from others pay a steep price in diminished sense of self and the realization that they are second-class citizens within their school. As one newcomer explains, "It's real hard to be somebody in a place where they don't know who you are. They don't know what you feel." And in schools that choose to act out the xenophobia of the larger community through oppressive practices, the defensive withdrawal of newcomer students means all students are deprived of opportunities for interaction that would broaden understanding of different groups for one another.

When a school climate does not honor and appreciate diversity, "different" students soon begin to lose a sense of their own worth in relation to others. As one student recalls, "I thought classmates would welcome having a student from another culture. Boy, was I wrong! They teased me, laughed at me." Perhaps then at least some of those students who come together in urban gangs do so not only for physical protection, but as a way of recapturing some sense of identity, power, and belonging lost to them in their "normal" school surroundings.

Immigrant students must make some sense out of the isolation of those students whose heritage is marked not by voluntary immigration, but by forced transportation and slavery and who remain at the margins of American society centuries later. What happens to newcomers who observe that proof of "being American" may mean proclaiming not just their allegiance to Constitutional ideals, but to the equally enduring prejudice that keeps the country from fully realizing those ideals? All too often the answer is played out in schools where ability grouping, high rates of school failure, and discriminatory suspension patterns sort students by race and class.

In a climate of racial animosity, all students—native-born Whites and African Americans, students whose families immigrated in earlier decades, and newcomers—draw a variety of subtle lessons from their observations of uninterrupted racism. Some who risk associating with their newcomer classmates may find that the hostility directed toward immigrant students is now extended to them. Some may learn that they must squelch their own interest in the life and welfare of another human being if they are to avoid conflict. Some may learn, unnecessarily and falsely, that they have little power to change the course of harassment. Others may become cynical about the ideals of democracy and fair play.

Each one of these "lessons" represents a lost opportunity for building a school community that mirrors a civic culture that honors strength based on diversity. Ultimately, racial harassment toward immigrant students undermines positive interactions among different student groups and the learning experiences that those interactions represent. Racism directed toward immigrant students harms those students first. Ultimately, however, it teaches all students to "keep their place," and all students quickly learn that any expression of humanity in a climate of racism exacts a price.

Challenges to Schools

Alongside the generosity of Americans lies a historic suspicion of foreigners. Yes, Americans welcome newcomers. Yes, Americans proclaim a respect for the worth of each human being. But buttressed by a xenophobia that has accompanied every new wave of immigration, Americans also ask newcomers to demonstrate signs that they are indeed worthy to become Americans. As the cost of admitting newcomers into American institutions, at worst we have asked immigrants to tolerate racism and violence, or, at best, to demonstrate their willingness to hide a language and culture different from mainstream culture behind closed doors. By dismissing the valuable contributions of new groups, by silencing the voices of the newcomers in the name of tradition or social cohesion, we have constricted our own opportunities for learning about the world around us.

Frequently school practices and policies themselves reinforce students' sense that they must hide part of themselves as a cost of acceptance in school circles. Just as the "English-only" movement attempts to impose conformity in an increasingly diverse culture, school officials sometimes confuse conformity with community, uniformity with cohesiveness. But community based on denial of social and personal selfhood is a false community. The richness of students' cultural backgrounds demands new approaches.

When narrow responses to cultural differences surface in schools, our lost opportunities for building a genuine community of learners are multiplied. Not only do we lose the opportunity to prepare all children for the world of the twenty-first century, we let slip past us the chance to teach all students that it is the commitment to particular American ideals, not false conformity to superficial rituals, that matters. We lose the chance to do more than simply talk about American values. We miss the opportunity to live out our civic culture in our school lives. We impoverish the discourse that holds the potential for illuminating our problems and revealing solutions that satisfy our commitment to live as equal citizens and neighbors in a democracy.

Given this context, schools are put in a position of having to make choices they are not accustomed to making. They can choose to mirror the attitudes and conditions of the larger community or they can choose to transcend these conditions, to forge a different path.

Schools must first choose to acknowledge that they face a new challenge in their commitment to educate all students. Many schools will be tempted to pretend that diversity will go away, that immigrant students will steadily become "just like" American students, that differences will "take care of themselves." All this is wishful thinking. Perhaps in no other domain do students require more the leadership of adults who are willing to address

the ways in which the new wave of immigration is changing how our country will have to address a new meaning of pluralism.

Other choices are equally difficult. In a context of limited resources, many schools must absorb the extra expenses associated with educating a new and vulnerable population. As funds from traditional sources are stretched across more students, schools must resist the inclination to scapegoat immigrant students or to view them as "uninvited guests" at the banquet of learning. They must seek creative ways to develop a community that thrives on diversity and turns diversity itself into a learning experience, and they must do this with a static resource base.

Schools must also forge new practices to deal with increasing student diversity in the absence of program models or professional staff experienced in working with diverse populations. These practices must ensure newcomer students a place at the common table while affording them respect for the closely held values that are unique to their culture. For many schools, this shift may require modifying school routines long considered sacrosanct, for example, the requirement of a regulation gym uniform for all students; school meal menus; observance of special holidays; all-school events rooted in one-sided interpretations of historical events.

In this new challenge, institutions and individuals are equally important. Although schools create vehicles for interaction, it is individuals within each school who prove to make a difference. These individuals act on the knowledge that when given an opportunity to work together, newcomers and established residents are willing to do so. However, apart from this guiding principle, neither schools nor individuals have many concrete examples to draw from for direction. Even community organizations that work well with various ethnic groups and that might offer support often puzzle over how to include newcomers in their traditional programs.

Ultimately, the challenge to schools is to communicate in every possible way and at every possible opportunity that the strength of our schools, communities, and country as a whole lies in our capacity to overcome the forces that threaten to pull us apart. Indeed, it is by welcoming the growing diversity of our student population as an asset that our schools will find strength to offer meaningful opportunities for all students as they enter the broader community.

PART I

A Framework

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American society becomes more culturally diverse each year as immigrants from Central America, China, Southeast Asia, the Caribbean, Eastern Europe, the former USSR and other lands of origin enter U.S. cities, towns, and rural communities. There they seek economic survival and community in the presence of long-established populations of U.S.-born whites, blacks, and ethnic minorities.

As a result, enormous potential for strife and misunderstanding exists, alongside urgently needed opportunities for mutual enrichment and collective action. On one hand, longstanding intergroup power struggles are complicated by new frictions between established populations and newcomers, and are mirrored by conflicts among immigrant populations. On the other hand, glimpses of a vibrant, hopeful, multiracial, multiethnic, and multilingual U.S. society are apparent.

Adult members of ethnic and linguistic minorities, whether born here or elsewhere, may choose to live out their lives in ethnic enclaves. However, young people of all races and ethnicities are concentrated during their most vulnerable and volatile years in this nation's increasingly diverse public schools. In schools, as in the broader community, hostility and conflict exist alongside the often untapped promise of harmony and cross-cultural alliance.

Although turf rivalries, language differences, prejudice, and clashing cultural attitudes resound through school corridors and classrooms, public schools also fall heir to an opportunity—and an obligation—to find strength in diversity. NCAS's Looking for America Project concludes that schools can actively and successfully foster understanding between established and newcomer groups by deliberately altering practices that are inappropriate for use in diverse settings.

There is growing evidence that thoughtful, responsive use of a variety of interventions can ensure sustained success in ameliorating intergroup tensions. For example, schools can create curricula to educate students about each other and the dynamics of racism; staff development programs to educate teachers about cultural differences and teaching strategies appropriate for use in diverse classrooms; parent outreach projects to empower parents of all cultures through direct involvement in school programs; and conflict resolution and leadership programs to nurture student self-respect and build peer relationships. In sum, schools can move effectively toward constructive relations through energetic and responsible pedagogy, restructuring, and empowerment of teachers, parents, and students.

In September 1992 the Looking for America Project embarked on a nationwide search for schools that had generated promising practices for improving intergroup relations. With assistance from researchers, school reformers, advocates and state education agency staff, more than 30 schools across the country were identified that serve

multilingual/multicultural populations, and that approach the unique challenges presented by those populations with sensitivity, commitment, and creativity.

Project staff observed the activities at nominated schools through three distinct but related lenses. Each lens brought into focus a different facet of the school's work in addressing intergroup relations, and each helped to illuminate the school's overall commitment to establishing a healthy social climate.

First, the quality of interpersonal relationships among staff, students, administrators, parents, and community members was examined. This variable seemed especially important for practices that address relations between diverse populations. Careful consideration was given to the value placed on relationships and the extent to which meaningful interactions between people were created and sustained in the context of the particular practice, as well as the school as a whole.

A second lens revealed the depth of field at which efforts to improve relations were in operation. Staff looked carefully at the range of activities that affected climate within each school, from practices explicitly designed to address cross-cultural dynamics to those that only indirectly contributed to positive relations. Six distinct domains of school life defined the field of observation: curriculum and pedagogy; staff development; conflict resolution; parent involvement; student leadership; and institutional organization, including staffing, scheduling, and structuring practices. Schools in which activity occurred in all of these domains provided the richest context for change.

A third lens brought into focus the extent to which practices were integrated into the school's structure and daily rhythms. Efforts to improve intergroup relations that operate close to the pulse of school life are likely to be more permanent and more effective than those that operate peripherally. Programs well rooted in essential school functions best illustrate an institutional commitment to harmonious relations; in so doing, they encourage students, parents, and teachers likewise to place a high value upon supporting participation across barriers of language and culture by both students and adults.

The programs studied fell into a continuum of practice, ranging from limited efforts to broad-based, multidimensional undertakings. Some schools actively promote caring relationships, undertake intergroup relations activities in several arenas of school life, and institutionalize their efforts through modifications in major school structures. Most schools, however, are in more equivocal stages of development—perhaps succeeding in launching several different approaches to intergroup relations without integrating any of them into essential school functions, or, alternatively,

concentrating on a particular type of program without sufficient attention to the broad sweep of school activity.

Primacy of Relationships

Caring relationships are fundamental to positive schooling. A 1992 study by the Institute for Education in Transformation at the Claremont College Graduate School revealed that interpersonal issues dominated the experience of students, staff, and parents in four distinct elementary and high school settings. Frequently, members of these school communities reported feeling alienated from one another but deeply desirous of meaningful contact. Sincere, substantive connection with other people consistently defined positive school experiences for all members of the community.

The Claremont study found that students wish to be spoken to warmly, dealt with frankly and respectfully, and entrusted with responsibility by their teachers and other adults. "Teachers should get to know their students a little better," a high school student remarked. "Once my trust is gained I feel I should work for myself and also for the teacher." Students often identified relationships with friends as the most valuable aspect of their school experience, while expressing hurt feelings about perceived insults or threats from students outside of their group. "In school I don't like peas, being bad, waiting in line, unfriendly people and being friendless," confided a young student.

Teachers also wish for closer working relationships with colleagues, more time to devote to students, and better collegiality with administrators. "Everything I like about teaching is related to the students," commented one elementary school teacher. Administrators and parents also expressed a sense of isolation and a wish for closer working relationships.

The nature of relations between immigrant and nonimmigrant groups in any context is shaped by pervasive social, political, and economic forces. Yet it is clear that improving intergroup relations within schools involves not only forthright and sensitive acknowledgement of these forces, but also careful attention to the quality of immediate interpersonal connections among school constituents. Constructive, mutually affirming relationships are the most effective vehicle for changing the perceptions and behaviors of students, parents, and teachers—and an essential companion piece to learning.

Starting Points

In some schools, an instinctive appreciation of the importance of interpersonal connection is manifest in the compassion that characterizes informal interactions among members of the school community. Yet neither the school as a whole nor its component programs are specifically structured to promote understanding or collaboration between groups.

While not directly addressing issues of intergroup relations, these schools create an intangible cushion of warmth and respect which properly should underlie any effort to bridge distances between people. The adults in these schools demonstrate a willingness to introduce personal feeling into their work and relationships with children, and to break the bonds of prescribed institutional roles in their interactions with students, parents, and colleagues.

In large measure, these special features may be attributable to small-town environments where teachers are able to know whole families well and where teachers' and students' senses of security are not profoundly disrupted by the tensions endemic to big cities. Nonetheless, the palpable "heart" at work in these schools is instructive for schools in all communities seeking to bring warmth and harmony to multicultural, multilingual school environments.

One example of this category of school is the Victor Ornelas Elementary School in Garden City, Kansas. Victor Ornelas is a modern facility set amid a timeless landscape of wide-open green farmland. The school embodies a new reality for this rural community of 25,000, traditionally home to European and Mexican Americans. Within it Spanish-, English-, Khmer-, Vietnamese-, and Lao-speaking children, many representing a fresh wave of immigrants to Garden City, converge to develop themselves, discover each other, and explore the nature of community.

At Victor Ornelas, teachers set the tone for personal engagement among members of the community. They know their students' families and freely express affection for them, speaking warmly to parents and admiring babies. Recently the staff visited the vast trailer park neighborhoods of new residents, going door to door to distribute school registration forms in English, Vietnamese, Laotian, and Spanish. Teachers volunteer their time to drive children from various neighborhoods to the school's soccer team practices and games, ensuring the team diverse membership. Parents are likewise evident everywhere—eating with students in the lunchroom, helping with preparations for special events, registering newly arrived students in the office.

A cohesive culture encouraging interpersonal connection prevails at Victor Ornelas and provides a critical foundation for true intergroup relations work. Yet there are no programs explicitly designed to bring children

of different cultural backgrounds together. Barriers to concrete intergroup relations efforts at this school, like at many others, include lack of a solid bilingual program, lack of a specific plan to improve intergroup relations, and lack of a stuctured program of staff development to provide information about different cultures to staff.

By contrast, other schools visited have undertaken efforts to address diversity and tolerance through formal, structured programs, but invest little energy in creating the warm school environment necessary to sustain positive outcomes. Typically, these schools introduce an antibias or multicultural curriculum in which discrimination, racism, and cultural heritage are treated in the abstract rather than in the immediate context of the students' experiences and community.

Building Blocks of Positive Intergroup Relations

In the schools that best address intergroup relations, a caring ethos is pervasive, manifested in both informal interactions and formal structures. It is evident in the everyday attitudes and gestures of teachers and administrators, and in concrete professional practices which aim to increase contact and understanding between members of the school community. Such practices include:

- **Parent involvement programs** open lines of communication between teachers and parents and emphasize inclusion of all members of the school community. Rather than viewing parents as helpers, chaperons, or fundraisers, effective schools perceive parents as partners and the school as a nexus of working *relationships*. Such schools take care to foster productive contact between teachers and parents and among parents.
- **Curricular efforts** that effectively contribute to positive intergroup relations do so through explorations that promote understanding between children in the classroom and between groups in the community. Studying cultural groups not represented in the school community may also promote interethnic understanding, but issues of culture *as they relate to* students, teachers, and parents are more potent agents of change.
- **Conflict resolution programs** place a clear priority on healthy relationships, encouraging students to develop insight into the causes of conflict, the needs and feelings of those in conflict, and strategies for easing tensions. Conflict resolution techniques can improve intergroup relations, especially when the influence of cultural frameworks and biases is recognized and addressed in the resolution process.

Range of Activity

Schools can influence the quality of intergroup relations through a variety of activities in every arena of school life. Some arenas are directly linked with intergroup dynamics; others exert a tangential influence. The most successful schools work toward harmonious relations by sustaining relevant activities in all arenas. Many schools begin with programs in one or two domains and, over time, expand the scope of their efforts.

Classrooms house the essential functions of schools, and as a result are the locus of most efforts to address issues of diversity. **Curricula** may include exploration of various cultural traditions, integration of students' life experiences, languages, and cultures into classroom lessons, discussion of prejudice and discrimination, or collaboration with community organizations that work with immigrants or address racism. Teaching strategies can utilize both bilingual and monolingual teaching staff, and create opportunities for children of different backgrounds to work together.

Conflict resolution programs also directly address sources of misunderstanding between groups. Mediation programs that build communication skills, empower students to handle conflict, illuminate culturally based misperceptions, and address the impact of power relations can be effective antidotes to intergroup strife.

Efforts to enhance **student leadership** abilities can impact intergroup relations directly or indirectly. Giving students a voice in defining issues affecting school climate and in developing potential solutions gives them a sense of investment in the health of the school community and an opportunity to improve it. Such empowerment may allow students to transcend or ameliorate intercultural tensions on their own initiative. The most effective leadership programs, however, will more directly work to resolve interethnic tension by deliberately raising issues of prejudice and discrimination, reinforcing strong racial-ethnic identity among students, and bringing students from all ethnic and language groups together.

Practices that less obviously address intergroup relations can also be a powerful means of healing ethnic rifts. **Staff development,** for example, is an important supplemental approach. Effective staff development efforts encourage teachers to recognize those ethnic issues that comprise a subtext to classroom interactions. These include conflicting cultural norms, bias on the part of teachers and administrators, and stereotyping and rivalry between ethnic groups. Educating staff about the subtleties of intergroup dynamics and the potential of their own behavior to exacerbate or ameliorate intergroup tension is an essential element in creating a healthy school climate. Staff development programs that provide sufficient resources and follow-up to sustain learning can inspire teachers and administrators

to effect changes in all areas of school life, including pedagogy, classroom management, and conflict resolution.

Parent involvement is another indirect means through which intergroup relations may be significantly affected. As with students and teachers, empowering parents of all ethnic groups to define issues and develop solutions can be an effective means of making them feel more connected to school, more responsible for a healthy climate, and better able to bring about meaningful collaboration. In addition, bringing parents from various ethnic groups together in a way that respects the distinct cultures and languages of parents and facilitates their collaboration can serve to dispel stereotypes, which are easily absorbed by children and communicated to the school environment.

One of the most essential means of addressing intergroup relations is through **responsive institutional structuring.** This domain is treated in the next section. Sustaining intergroup relations activity in all of the domains described here is the most promising strategy for creating a harmonious climate. One type of effort in isolation is likely to be offset by the effects of unrecognized power relations, unresolved competition or violence between groups, disconnection and misunderstanding between families and school staff, lack of consciousness among staff of intercultural dynamics, or school structures that deepen divisions among children and staff.

Integration of Practice

Intergroup relations efforts may be isolated not only as a result of a narrow focus, but also because of their marginal relationship to the essential functions of the school. Schools aiming to achieve healthy intergroup relations must underwrite their rhetoric with changes in the basic structure and functioning of their institution. Without responsive administration, efforts by teachers, students, or parents are likely to remain limited in scope and in impact.

Some schools respond to having a diverse population of students by offering cultural enrichment programs a few times a year, usually performances or concerts lasting an hour or two. Others sponsor ethnic after-school clubs whose members sell egg rolls or burritos in the cafeteria and organize occasional talent shows or multicultural fairs. In many schools, one or two teachers particularly committed to intercultural understanding teach units on prejudice, cultural heritage, or the immigrant experience.

These efforts are positive but without necessary roots in the infrastructure of the school. Because they lack integration into the basic organization or daily routines of the community, such programs cannot often sustain themselves or produce significant outcomes. In the least supportive environ-

ments, the curricular innovations of a single teacher will remain restricted to one classroom. Where some support is provided—perhaps in the form of released time to allow teachers to meet together and exchange ideas—the new program might expand to an entire grade or academic department, and even inspire experiments with team teaching or school-community collaboration.

In the most promising situations, the program becomes thoroughly integrated into the fabric of the school: it is taught by a range of teachers, supported by ongoing staff development efforts, supplemented by library and classroom resources, and undergirded by helpful administrative modifications in scheduling and staffing patterns.

Criteria

Programs observed by Looking for America Project staff had to meet four criteria established by the project's National Advisory Panel in order to be included in this publication.

In keeping with a belief that human relationships are central to school improvement efforts, schools whose leaders failed to value and promote respectful and equitable relations among school-community members were excluded. Fair-minded, supportive leadership is critical for lasting success in easing a tense school social climate.

Second, schools were omitted whose efforts to promote intercultural understanding excluded particular segments of the student or staff population, for example, by involving only honors track students or monolingual classroom teachers.

Third, in line with a conviction that at least a minimal base of support is necessary for practices to thrive, efforts sustained essentially by the energies of a single individual were excluded. In other words, suitable practices had to carry potential for significant impact within the school.

Finally, in order to be selected, practices had to be relevant to the circumstances of other schools and reproducible in other school contexts.

The purpose in this publication is to put forward not perfect, but *promising* practices: practices from which educators can glean a sense of recognition and renewal, along with concrete strategies for community building. To this end, we've included the full continuum of practice, beginning in the early pages with schools that are making modest strides with simple programs, and culminating with profiles of schools for which intercultural understanding is a central organizing principle. We believe that every school can find among these depictions a manageable place to start—and an exceptional goal toward which to strive.

PART II

Promising Practices

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CHAPTER 1

Curriculum Adaptations

The four schools in this section highlight adaptations of school curriculum designed to improve intergroup relations. Some of the schools in this section are bringing students together to learn language from each other and from the teacher through two-way bilingual programs. All the schools are also broadening the perspectives of students by teaching through a curriculum that draws on history, literature, and ideas from many perspectives and many cultures. These schools have found the key to strengthening curriculum in the communities they serve.

Albuquerque High School

ALBUQUERQUE, NEW MEXICO

Albuquerque, New Mexico, stretched out along the banks of the Rio Grande River and abutting the Sandia Mountains, is home to a diverse population of Latinos, Anglos, Native Americans, African Americans, and Asians. Beneath the dry fiery sun and against a backdrop of craggy volcanoes, Albuquerque High School is a distinctly Southwestern institution. The oldest of Albuquerque's 11 secondary schools, AHS serves 2,050 students, most of whom speak English or Spanish. Many students at AHS, however, speak one of 65 other languages including Vietnamese, Chinese, Russian, German, and 24 Native American dialects. Two-thirds of Albuquerque High students are Mexican Americans; 10 percent are newly arrived immigrants from Mexico, Central and South America, or Southeast Asia.

For many years, the substantial proportion of Albuquerque High School students who lacked fluency in English were channeled into English as a Second Language (ESL) and remedial classes. These classrooms operated substantially separately from the rest of the school community; as a result, they isolated students with limited English skills.

J.D. Baca, coordinator of the bilingual programs, observed with growing discomfort the segregation engendered by the ESL and remedial language classes. Baca investigated alternative approaches to multilingual education and spearheaded an effort to bring non-English- and English-speaking students together. Through his efforts— fueled by the enthusiastic support of Albuquerque Principal Tom Savage and an energetic teaching faculty (half of whom were themselves bilingual)—Baca managed to create a dual-language teaching and learning environment at Albuquerque High School.

Under the dual-language system, over 100 sections of math, history, social studies, and science are taught in both Spanish and English. English-only, Spanish-only, and English as a Second Language classes are still offered, but the majority of students are enrolled in fully bilingual classes. Like Baca, Principal Tom Savage, most faculty members, and many students have come to view bilingualism as an important strength, to be cultivated, celebrated, and shared.

For Anglo students, bilingual classes are an opportunity not only to learn Spanish, but also to get to know their Latino classmates in an environment that brings to life these students' native language and culture. For Latinos, the bilingual classes often represent the first time they've

experienced their Spanish-language fluency as a strength and resource rather than a liability.

Non-Latino immigrant students are also encouraged to enroll in the bilingual classes. European, Asian, and Southeast Asian students participate in bilingual math and cultural classes. Program supporters hope that integrating students from all backgrounds will underscore the guiding tenet of the dual-language classes: that all students, regardless of language proficiency and ethnic background, are valuable contributors to any learning environment.

Pedagogy in these classrooms encourages contact between students of different backgrounds. Teachers use cooperative learning techniques, in which students work in pairs or teams, to minimize competitiveness and encourage the development of trust between students.

In addition to teaching methods that nurture interrelationships across ethnic lines, Albuquerque High School staff use multicultural curricular themes to create an atmosphere of respect for diversity. Teachers strive to cultivate the characteristics of a multicultural school set forth by James Banks (see box, page 23). They select areas of study that will not only broaden students' exposure to a range of cultures, but also promote a positive sense of their own cultural heritage. Courses with specific cultural emphases include Chicano Studies, Southwestern history, which incorporates relevant aspects of Mexican history and culture, and African American, Native American, and Southwestern literature.

In mainstream English and social studies classes, teachers also make special efforts to incorporate non-Western literature and themes. Cultural expression is further encouraged through extracurricular projects such as "Voices of the World," a multicultural literary magazine including poems and stories in Danish, Yiddish, Spanish, Chinese, Vietnamese, Laotian, and Indonesian. A Chinese girl wrote of her experience as an immigrant:

> As the airplane landed at the Albuquerque airport, my heart beat faster. Missing home? Yes. Happy? Yes... So my feet touched American soil, a brand new life started... In China, almost every girl thinks less talking is being polite, but I make mistakes several times due to my keeping silence. My reticence in a new class made my classmates think that I did not like them, but, how can they understand me?... Never the less, I still like it here... at the very beginning, I felt strange to be with these people who have high noses and big eyes, but nowadays, I am so excited that I can even talk with them.

A growing multicultural library provides resources for curricular efforts at Alburquerque High School. School librarian Regine Morris, herself septalingual, has devoted her energies to expanding the school's collection of literature in Spanish and in other languages represented at the school. Her acquisitions have included works by writers such as Isabelle Allende, Gabriel Garcia Marquez, and Octavio Paz, as well as Spanish translations of English literature.

The staff of Albuquerque High School continues to be the school's greatest resource. Teachers who are not bilingual demonstrate admirable willingness to learn a new language. Attendance at staff Spanish classes, held during the summer, doubles each year. J.D. Baca, who teaches these classes, also supports teachers by offering workshops in culturally responsive education, classroom interventions, monthly memos on multicultural teaching strategies, and a substantial collection of bilingual and multicultural teaching materials, which he maintains in his office and makes available to teachers.

Although the majority of teachers at Albuquerque High School embrace the school's growing diversity and accept the pedagogical challenges it presents, a small group of teachers remain resistant to working with bilingual students or those with limited English proficiency. Staff development workshops that might help these teachers accept and respond to the challenge of diversity are not mandatory at Albuquerque, and therefore are often sidestepped by those who might most benefit from them.

However, Principal Tom Savage and Assistant Principal for Curriculum Linda Plank are strong advocates of the integrated bilingual format and are determined to win full cooperation from their faculty in implementing the program. What's more, both Savage and Plank wish to expand the current model to better accommodate the needs of African American and Native American students, along with non–Spanish-speaking immigrants, whose enrollment at AHS continues to grow.

Albuquerque High School has made great strides toward eliminating the isolation between students that is based on language proficiency. With energetic leaders like J.D. Baca and Tom Savage, a receptive and creative faculty, and a culturally rich student population, the school is rife with possibilities for further intercultural exchange.

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Eight Characteristics of the Multicultural School

1. Teachers and school administrators have high expectations for all students and positive attitudes toward them. They also respond to them in positive and caring ways.
2. Formalized curriculum reflects the experiences, cultures, and perspectives of a range of cultural and ethnic groups as well as both genders.
3. Teaching styles used by the teachers match the learning and motivational styles of the students.
4. Teachers and administrators show respect for the students' first languages and dialects.
5. Instructional materials used in the school show events, situations, and concepts from the perspectives of a range of cultural, ethnic, and racial groups.
6. Assessment and testing procedures used in the school are culturally sensitive and result in students of color being represented proportionately in classes for the gifted and talented.
7. School culture and the hidden curriculum reflect cultural and ethnic diversity.
8. School counselors have high expectations for students of color and help these students to set and realize positive career goals.

Source: James Banks, *Preparing Teachers and Administrators in a Multicultural Society.*

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Sarah Greenwood School

DORCHESTER, MASSACHUSETTS

Each morning, African American children wearing bright sweatshirts and carrying overflowing book bags make their way down Glenway Street and into Sarah Greenwood Elementary School. Dominican, Puerto Rican, and African American children appear in yellow school buses, spilling out onto the gritty pavement with expectant faces. Children from Guatemala, Jamaica, and Haiti round a corner of the school building.

This influx of life and color seems at odds with the ashen brick exterior of the aging building. But as the children stream inside, the stony school walls surrender to an interior alive with colorful displays of children's paintings and crafts; the rattle of the school bus and crunch of glass underfoot give way to the cheerful tones of Principal Isabel Mendez greeting students by name.

The signs of long use that mark the school's echoing corridors lend an impression of warmth and familiarity rather than of old age. The small, oddly shaped offices are brightly lit and cozy; the classrooms, equipped with dark wooden closets and looming windows, imply a seriousness of purpose. A room set aside in the freshly painted basement hums invitingly with computers fluent in English and Spanish. Alert and welcoming, the Sarah Greenwood School daily takes up its task of absorbing the enthusiasms of its students and creating safe territory for their exploration.

Of the 340 students Sarah Greenwood serves in kindergarten through eighth grade, 59 percent are African American or Caribbean, 38 percent Latino, and 3 percent White. Nearly a third are immigrants. Through the determined and gracious leadership of Isabel Mendez, Sarah Greenwood's principal of four years, the school has increasingly become a community dedicated to celebrating cultural experience and promoting intercultural understanding.

Kindergarten, first and second grade children clamor down the stairs, heading for their classrooms on the lower floors. Here English- and Spanish-speaking children are grouped together, learning for hours at a time in English or Spanish.

In a classroom down the hall, a group of kindergarteners sprawl on a rug, eagerly poring over picture books in haphazard pairs and trios. A wandering African American student is hailed by his teacher: "¿Tienes un libro, Marcus? ¿Tienes un libro?" "No, I don't have a book," answers

the student, veering towards an overflowing bookshelf of English and Spanish storybooks.

Two African American boys and a Latina girl hover over a brightly illustrated book with Spanish text. Kneeling beside them, the teacher leans over and points out the colors featured on each page. "Violeta." "Naranjado." "Verde." "Rojo." The children practice naming the colors in Spanish and eagerly search the remaining pages of the book, identifying pictures of green cars, purple umbrellas, and red jellybeans.

This is the two-way bilingual program. Well established in the kindergarten, first, and second grades, it is soon to be incorporated into the third grade and eventually into the entire school program. Informal collaboration on the part of the school's two kindergarten teachers, Juan Gil and Julia Guilfoyle, comprised initial efforts to integrate children from different language groups. Ten years ago these teachers began modest exchanges between Gil's Spanish-speaking class and Guilfoyle's English-speaking class.

Pleased with the exchanges' potential to enrich both students and teachers, Gil and Guilfoyle gradually expanded their collaborative activities. When Principal Mendez took on leadership of Sarah Greenwood, she worked with teachers to further develop and formalize the kindergarten exchange, as well as to affect integration of English- and Spanish-dominant children in other grades—with the ultimate goal of creating a fully two-way bilingual school.

Mendez approached primary grade teachers and proposed expansion of the two-way model. Teachers embraced the idea, recognizing that children of different cultural backgrounds were isolated from each other through separate classes, recess and lunch times, even field trips. Mendez arranged for teachers to visit a two-way bilingual program at the Maynard School in Cambridge and to observe whole language classrooms in nearby Brighton. Through a series of all-day workshops facilitated by an experienced bilingual educator in the course of the 1990–91 school year and summer, kindergarten, first, and second grade teachers developed plans for implementing a full two-way bilingual program at their respective grade levels. Teachers in each grade fashioned independent programs to best suit their particular grade and their own needs and visions for the program.

Under the integrated systems, Spanish- and English-speaking teachers share Latino, African American, and Anglo students without regard to language proficiency. Students on each grade level spend half their time in a Spanish-speaking environment in which the teacher speaks nothing but Spanish, half in an English classroom with an English-speaking teacher.

Collaboration and constant communication among teachers on each grade level is essential, since children shift back and forth between English- and Spanish-speaking teachers. To sustain fruitful working relationships, grade-level teachers meet as a team several times during the week. They

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coordinate classroom themes, activities, and materials and share observations about their students' work and behavior.

Primary grade teachers describe "very fluid lines" of interaction between children of various ethnic groups as a result of the program. "They love to share. They treat each other very nicely," one teacher enthuses. Both Spanish- and English-speaking children seek each other out as playmates and experiment with speaking the others' language. A teacher in the third grade, which is in a process of developing a two-way format, remarks that being in integrated settings helps the English-dominant children internalize "the whole concept of other languages."

Fourth and fifth grade children bound upstairs when they arrive at Sarah Greenwood, some sporting green or red sweatshirts with "The Sarah Greenwood School" emblazoned across the front. They talk freely to each other in English, Spanish, or Creole as they gravitate in lively clusters into classrooms and toward their seats. All fourth and fifth graders begin their day in a group of students of mixed ethnic backgrounds, varying levels of English proficiency, and a range of learning abilities and disabilities. Under their teacher's expectant eye, they pull out books and papers in preparation for morning Multicultural Literature Period. In one classroom, children extract copies of *Sadaako and the Thousand Paper Cranes*, the edges soft from repeated use. They read aloud, pausing to answer their teacher's questions about Sadaako's adventures with friends or her hopefulness in the face of illness.

Latino, African American, and Caribbean children all participate in the conversation about Sadaako's life in Japan. During a break in the discussion, two American-born girls, one Latina, lean forward over their desks to excitedly exchange secrets in English. The transmission complete, they plop back into their chairs, ponytails swinging. Eyes open wide, the Latina then turns to her Dominican-born deskmate and imparts the delicious news in brisk and fluid Spanish.

In a room at the end of the hall, another integrated group of students investigates the cultures, government, and terrain of South Africa. Several children lean over blank maps, working crayons around the periphery of the country or assiduously lettering the names of cities in block letters: "CAPETOWN." "JOHANNESBURG." Other students jostle for use of a thick, dog-eared dictionary, giving satisfied nods when they locate "apartheid" and carefully take down its definition in their notebooks.

Victoria I. Escobar, a Mexican-born teacher, slowly weaves between desks, pausing to offer a word of encouragement in English or spelling help in Spanish. Forming a backdrop as she circulates through the room are richly colored drawings and maps made by students in the course of their explorations of Brazil, China, Morocco, and Holland. Along the bottom of a large blackboard runs a timeline showing the class' progress through the

various countries they chose as "destinations" at the beginning of the year. On a nearby desk sits their "travel journal," a compilation of comments and stories in English and Spanish about the places they have studied, the books they've read, and field trips they've taken—among them a jaunt to a restaurant to sample Chinese food.

As the teacher draws near, a student leaps forward and engages her in an animated conversation in Spanish. A crayon suspended in one hand, a nearby African American student listens with an expression of concentration and wonder. "What's 'chico'?" she interrupts, plucking an audible word from the tumbling dialogue. "What's 'chico' mean?" "'Chico' means 'guy,'" answers the teacher, repeating for her in Spanish, and then in English, the sentence in which the word was used.

These are scenes from the fourth- and fifth-grade system of integrated grouping. The program originated in during the Walk for Hunger, when fifth-grade teacher Betty Craig and Principal Isabel Mendez charged forward into the fifteenth mile, keeping themselves distracted from their aching feet by sharing visions for change at Sarah Greenwood. They considered how best to respond to the obvious alienation between children of different cultural, linguistic, and ability groups in the upper grades. Students referred to each other as "that Jamaican" or "those Puerto Ricans" or "the dumb kids," they lamented, a clear sign that children of different backgrounds and talents had little true sense of each other.

Pounding out mile 18, Craig and Mendez came up with the idea of integrating children of different backgrounds and abilities for a special morning period focusing on multicultural learning; for homeroom, lunch, and recess; and for art, computers, gym, field trips, and special events. Students would travel with the same diverse group of children for these activities to facilitate relationship building within the group. For major subjects such as English and math, students would be regrouped into bilingual and monolingual classes and special education classes.

Monday morning, Craig and Mendez proposed the idea to the fifth grade staff and were well received. This core group of Spanish and English general and special education teachers refined the initial vision and translated it into concrete plans. They hammered out scheduling, support, and curricular issues during weekly meetings in the 1990–91 school year. The plans were implemented in the fifth grade the next year, and, after discussions with fourth grade faculty, extended to the fourth grade in 1992–93.

Because opportunities for teacher creativity and ownership were priorities among the Sarah Greenwood faculty, the content and structure of the Multicultural Literature Period was left up to individual teachers. One teacher created the "Around the World in 180 Days" curriculum in which students study a different country each week. Another decided to devote her class time to exploring books depicting the experiences of children in

various parts of the world, like those of Sadaako in *Sadaako and the Thousand Paper Cranes.* All teachers—and students—benefitted from the supplemental multicultural work of Artist-in-Residence Susan Thompson.

Support for these efforts took the form of staff development workshops and special funding for multicultural materials and for the Artist-in-Residence position. Principal Mendez directed the school librarian to expand her collection of materials written from various cultural perspectives in both Spanish and English. Like the primary grade teachers, fourth and fifth grade teachers continue to meet regularly to exchange ideas on culture-based literature and lessons, classroom strategies for mixed groups, and interrelationships among students.

Teachers of integrated fourth and fifth grade groups, like two-way bilingual program teachers, report relationships developing between children who would otherwise remain isolated from one another. One immigrant student who arrived at Sarah Greenwood in September unable to speak English or read and write in Spanish cried during her first few days at the school. By mid-year, despite halting English, she was laughing and chattering happily in her fifth grade mixed group, teaming up for work and play with both English- and Spanish-speaking classmates. "[The integrated system] has reduced isolation," concludes one teacher. "I haven't heard the same kind of name calling anymore."

Contact with bilingual teachers and peers, and with multicultural themes, impacts students' learning as well as their social interactions. At least one English-speaking child has come to understand Spanish perfectly as a result of being in a fifth grade integrated group. In addition, fifth grade teachers note that children "make connections" with the multicultural literature explored in the morning sessions, speaking enthusiastically about their reading and readily recalling the countries and peoples they've studied.

Across from the school library and adjacent to first grade classrooms is a large sunny room marked by cheerful signs in English and Spanish. Inside, a group of women, some Jamaican, some Puerto Rican, sit around a table sewing. In the opposite corner, two parents sip coffee and chat in Spanish while gazing out at a lively kickball game in the schoolyard. Another talks by telephone to a father seeking information about an evening computer class.

This is the Sarah Greenwood Parent Center. The Parent Center serves to welcome immigrant and nonimmigrant parents to the Sarah Greenwood community through classes in computers, sewing, English as a Second Language, Spanish literacy, and parenting topics. In addition, the Parent Center sponsors fundraising activities and coordinates parent assistance at the school. A large classroom and a separate phone line help make the Center inviting and accessible.

Parent Center activities are designed to strengthen parents' sense of connection to classroom life. Recently a notice went out from faculty involved in the "Introduction to the Americas" program encouraging parents of fourth and fifth graders to contact the Parent Center if they wished to help out with program classes. Parents were also invited to attend a special weaving demonstration with an "Introduction to the Americas" guest speaker at the Parent Center. In encouraging parent involvement, the Parent Center also serves as a source of unique teaching materials. The Center enlists parents to write accounts of their childhood adventures in their native lands, which are then compiled into a book and used in classroom explorations of different countries and cultures.

Major initiatives such as the two-way bilingual program, integrated grouping program, and Parent Center feed a healthy interethnic climate at Sarah Greenwood. They also inspire Principal Mendez and her faculty to move forward with efforts to eliminate remaining sources of isolation within the school. Sarah Greenwood faculty are eager to expand the two-way bilingual program to each successive grade as the inaugural class of kindergarteners makes its way through the school. Upper grade teachers plan changes for the fourth and fifth grade integrated program as well.

They hope to expand contact between adults and children in the program, to improve communication with parents, to create new avenues for multicultural learning, and to move toward more complete two-way bilingual education. Principal Mendez and school social workers, meanwhile, envision a comprehensive conflict resolution program encompassing the entire school. This program would expand implementation of an underutilized violence prevention curriculum and would train students to serve as mediators.

The potential for growth at Sarah Greenwood is richly rooted in the creative choices of its principal and teachers, who embrace the colors, sounds, and histories of the school's multiethnic population and acknowledge them as seeds of true learning. Despite many years of history evident on its walls and tarnished stairways, Sarah Greenwood nonetheless seems new—a school filled with life and with the fertile harmony of cross-cultural exchange.

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Lilburn Elementary School

LILBURN, GEORGIA

Lilburn Elementary School's cafeteria teemed with people. Long tables—overburdened with platters of yellow rice, aromatic stews, crispy vegetable-and-shrimp skewers, sesame chicken wings, soft tortillas in tin foil, pans of red beans, and pitchers of punch and iced tea—ran the length of the room, drawing alongside them thick columns of parents and children gripping paper plates and plastic forks.

The room was so crowded with parents and children hovering over the buffet, sitting at tables, or weaving through the crowd to glimpse an art project or find a friend, that several families had to eat at tables set up outside in the hallway.

The children's festively embroidered blouses mirrored those painted on giant paper cutouts hung along the hallway and cafeteria walls. The life-size paper children, created by Lilburn's fifth graders, each displayed a different style of ethnic dress—one a pink-and-white silk kimono, one beaded mocassins and a festive headress, one a caftan, one a bright skirt and head scarf. Interspersed with these lively figures were banners greeting immigrant families in their native languages. Thirty-six flags, each one representing the country of origin of a foreign-born Lilburn student, proudly lent their colors to the display.

This was the annual international dinner of Project Small World. Launched in 1992, Project Small World was created by four teachers in an effort to make limited-English-proficient students and their families integral members of the Lilburn community. Their project pairs incoming immigrant families with established resident families to facilitate the acclimation of the newcomers to Lilburn and to increase cultural awareness among all families.

Each newly arrived family with limited English skills is "adopted" by an established resident family. The two families are brought together at school-sponsored events and are encouraged to spend time together outside of school sharing their cultural traditions and exploring the commmunity. Longtime Lilburn residents are asked to assist newcomer families in understanding school procedures, filling out forms, and communicating with teachers and administrators.

The activities of the paired families culminate each year in an international dinner held in the cafeteria. The attendance of more than 400 family

and community members for a culturally rich evening of food, music, and dance attests to the success of Project Small World.

Parents and teachers report that despite hurdles including language barriers, transportation difficulties, and time constraints, Project Small World families generally meet the essential goals of the exchange. Often, contact between the families includes personal gestures beyond those required to establish the simple social fellowship and familiarity with school procedures targeted by the Project. One U.S.-born mother commented that although she could not see the mother of the Ukrainian family with which she was paired very often because the other mother was home caring for an infant, she had provided the Ukrainian woman with a much-needed high-chair and received a freshly baked loaf of Ukrainian bread in thanks.

The success of the Project is also demonstrated by the support of community organizations. The Lilburn Women's Club, for example, provides transportation for families to and from the dinner, and arranges for Project materials to be translated into the families' native languages. In addition, community groups donate food for the meal.

The impact of Project Small World extends beyond its immediate activities. In fact, the creation of Project Small World in 1992 served to awaken schools across Gwinnett County to the need to reckon with issues of diversity. As a result, Cultural Diversity Committees, charged with developing strategies and resources for multicultural teaching, were established not only at Lilburn but at every school in the county.

Lilburn serves students in kindergarten through fifth grade. Over the past 10 years, it has enrolled increasing numbers of immigrant and minority students, moving from an overwhelmingly U.S.-born, Anglo population to a multiethnic population including African American, Russian, Rumanian, Latino, Korean, Indian, and Pakistani children. Nearly one quarter of Lilburn's students, representing 36 countries, are recent immigrants to the United States.

Project Small World is not alone at Lilburn in its attempts to bring immigrant and established resident students together. Readiness through fifth grade immigrant students with limited English proficiency receive instruction in English to Speakers of Other Languages (ESOL) classes. These students are pulled out of their classes each day for separate instruction. While not receiving ESOL instruction, limited-English-proficient students are paired with an English-speaking "Student Buddy" in their mainstream classes. They are encouraged to attempt everything their Buddy does in the course of regular lessons, including reading and writing.

Student Buddies are encouraged to get together after school and over the summer as well as during class time. Buddies work together to make decorations for the annual Project Small World international dinner, and sometimes perform together at the dinner.

Lakeena Talford, an African American fifth grader, served as a Student Buddy for Cauane Wessel, a Brazilian classmate. In addition to contact with her Buddy within school, Lakeena met with her once a week for an hour after school. With paper, crayons, books, and games spread across a wooden table, the two girls drew, played, and did homework together. "You can help your Buddy in so many ways you can't mention them all," said Lakeena of her Buddy experience.

Pairing programs such as Project Small World and Student Buddies are complemented at Lilburn by multicultural curricular projects. In 1991–92, Lilburn's Cultural Diversity Committee launched teacher- and student-centered activities relating to diversity. Two teachers received in-depth training in cultural diversity; they then led five training sessions for the entire staff. Materials including a booklet on working effectively with non–English-speaking students and a "Guide to Understanding the Cultures of our Students" were circulated among staff. Teachers also developed a resource center of multicultural books and materials.

Classroom activities feed the cultural richness of the students. In one room, children make huts of construction paper to complement their work on *Bringing the Rain to Kapiti Plain.* In another, an Asian Indian boy plays an Indian drum called a thubla to the delight of his classmates. In a third, students participate in a Pawnee Indian ritual, forming a circle around their teacher and successively imitating her rhythmic gestures.

Lilburn's art program also sustains a multicultural focus. In 1992, the art teachers decided that the art curriculum could better respond to Lilburn's changing population by focusing on one country from each continent. Over the summer, art teachers conducted research on art forms from Japan, France, Mexico, Ghana, and the United States (Native America). They wrote curriculum guides and collected resources including readings, materials, and artifacts to support each unit.

The art teachers introduced their students to five media of Japanese art: suminagashi, marbling, painting, origami, and fish painting. In their study of France, students explored pointillism and abstract painting. They made tissue-paper flowers, Mexican costumes, and Mexican Indian crafts in exploring Mexico. The Ghana unit included weaving, ceramics, and masks. Finally, the students created Hopi Kachina dolls and Navajo sandpaintings in their study of Native American art.

Music teachers collaborated with the art teachers to complete the program. As a result, students learned to play traditional Japanese music at the same time they were exploring Japanese art. Though the art teachers inaugurate a new theme each year, they intend to continue to choose themes that lend themselves both to cross-cultural learning and interdisciplinary collaboration.

Lilburn's dedication to multiculturalism extends beyond traditional learning arenas. Each Thursday morning, children arrive early at school, often accompanied by a parent. They charge eagerly into the cafeteria, where they are greeted with an unfamiliar breakfast—unleavened bread, frozen juice sticks, and carob cookies; natilla, perico, and fruit; or perhaps kitcheree and seasoned potatoes. As they breathe the strange sweet smells and savor the thick, custardy textures, the children imagine a foreign land of long-limbed or copper-haired people who eat this breakfast every day.

Fantasy gives way to thoughtful deduction as the children review the information they've gathered in the course of the week about the unknown country. On Monday they learned it has a changeable climate, on Tuesday the names of several important crops, on Wednesday a complicated-sounding phrase meaning "good morning!" Today, the children's breakfast, the distinctive costumes and greetings of the cafeteria staff, the twangy, festive music, and intriguing decorations and artifacts provide more clues to the puzzle "Where in the World is the Cafeteria Crew?"

"Where in the World is the Cafeteria Crew?" is an award-winning project of Lilburn's cafeteria staff. Inspired by public television's "Where in the World is Carmen San Diego?", the project combines geographical and cultural learning with culinary adventure.

After attending three staff cultural diversity training sessions during the 1992–93 school year, the cafeteria staff developed the activity as a means of making foreign-born students feel more at home in the community and involving all students in learning about unfamiliar cultures. Ten cafeteria workers brought in old photographs of themselves and placed them on a giant world map in the cafeteria. Each week for 10 weeks, students were encouraged to identify the location of a particular member of the cafeteria crew. Every day during the week, the staff issued a fresh clue which was read by the principal as part of morning announcements. At the end of 10 weeks, those children who had accurately located all ten crew members—at Lilburn outposts in Mexico, Japan, Commonwealth of Independent States, Egypt, Costa Rica, India, Great Britain, Italy, United States (Hawaii), and France—were publicly congratulated and received a special prize.

The entire project, particularly the international breakfasts each Thursday, met with great enthusiasm among students, parents, and community members. During the final week of the project, the international breakfast attracted more than 200 parents and children.

Enthusiasm for the cultural detective work generated interest as well in nutrition and cooking classes offered by the cafeteria staff. In these classes, students learned to make nutritional breakfast foods, including those presented in the international breakfasts. Local merchants, eager to support these efforts, donated food and offered suggestions for menus.

Unbeknownst to the cafeteria crew, the crew manager entered "Where in the World is the Cafeteria Crew?" into a National Dairy Association contest for school-based nutrition programs. The program was selected as the national Grand Prize Winner from hundreds of entries.

The Eat More Rice project parallels some of the cultural and nutritional themes of "Where in the World is the Cafeteria Crew?" This project is conducted by a professor at the Institute of Health and Support Services at the University of Tsukuba, Japan, who visits Lilburn twice a year as part of an ongoing study. He introduces students and their parents to Japanese culture, demonstrates several styles of Japanese cooking, and explains how to clean and prepare rice.

Responsive administration and collaborative planning at Lilburn create an environment that fosters the kind of innovation and sensitivity to community needs manifest in these programs. The Cultural Diversity Committee illustrates a collaborative approach to school stewardship. This committee facilitates design and implementation of multicultural activities at Lilburn. The CDC's membership is self-selected and numbers 16. It includes an administrator, one or more teachers from each grade level, both ESOL teachers, a special needs teacher, an art teacher, a physical education teacher, and two paraprofessionals. The CDC's recent activities, as mentioned above, include the implementation of Project Small World, Student Buddies, staff development programs, and resource development strategies. Because of the breadth of representation on this committee, the staff's ability to coordinate schoolwide activities relating to diversity is excellent.

Lilburn teachers work with community groups, some of whom are independently active in promoting an ethnically harmonious community. The Lilburn Women's Club, which works closely with Lilburn ESOL teacher Regina Hughes, recognizes the importance of parents modeling good reading habits for their children. Aware of the difficulties immigrant families face in finding quality children's literature in their native language, the Women's Club donated over 300 volumes of Korean and Spanish reading materials to the regional public library. To publicize the availability of the books, three generations of a Korean family were posed for a photograph in front of the shelves designated for Korean materials. The location of the photograph had to be switched, however, when organizers realized all the materials had been checked out, leaving the shelves empty!

Lilburn educators, despite their already impressive efforts to cultivate a truly multicultural learning community, will renew and expand their efforts toward this goal. Future efforts will include implementation of Gwinnett County's new multicultural social studies curriculum, which will include themes for each grade level and a combination of textbooks, children's literature, manipulatives, and computer software to support each theme.

Lilburn Elementary School's response to a shifting population has been to infuse the learning community with creative, positive endeavors celebrating cultural diversity. Lilburn educators sustain several veins of activity promoting intercultural learning, from stockpiling library shelves with folktales from around the world to bringing students and parents from Georgia and Rumania and Korea together to talk, perform, study, and feast. With plans perpetually underway to expand these efforts, Lilburn actively creates a community of cross-cultural explorers.

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University Hill Elementary School

BOULDER, COLORADO

The brick walls of University Hill Elementary School stand against a crisp Colorado sky, gracious and reassuring in their stately old age. The school's looming windows look across to the resplendent white peaks of the Rockies. At the front entrance, broad steps spill to a neat lawn; beyond, a highway separates the school and its neighborhood of single family homes and hilly tree-lined streets from the red-tiled roofs of the University of Colorado.

The musty hallways of Uni Hill seem dark in contrast to the brilliance of the mountains and sky outside. Wooden doorframes and dark linoleum floors accentuate the cavernous quality of the interior and pull the visitor in with a reassuring embrace. The hallways overflow with people, furniture, and colorful exhibits, mirroring the inviting chaos of the playground.

Immersion in the active learning culture at Uni Hill is immediate. Corridors operate as extensions of classrooms. Exceptionally broad, they comfortably accommodate tables displaying student art, couches and pillows for reading, computer terminals, or guinea pig cages smelling of cedar. Here and there along the hallway, children read together or hover over a humming computer. Some read in Spanish, some in English. All appear entirely at home, and may even approach new visitors with cheerful greetings, take them by the hand, and conduct a spontaneous tour of Uni Hill.

Productive chaos prevails inside the classrooms as well. Often children are working independently on a range of tasks. One child might be doing sums in a math notebook, another writing in a journal, two more listening to a storybook on tape, three others building a maze of blocks for the class gerbil to explore. The classroom environment reinforces this richness of experience: well-worn books and toys, boxes of yarn, paints and colorful paper, displays of writing, maps, or paper mache, and tanks, cages, incubators, and terrariums overbrimming with fish, rabbits, chicks, plants, and turtles invite active discovery.

Students at Uni Hill are actively involved in creating their own learning experiences. The Experienced-based Program at Uni Hill is one of the central ways in which the school seeks to respond effectively to its diverse population of learners. Experienced-based curriculum and pedagogy incorporate the interests and knowledge articulated by students, allow students to take initiative in exploring information and materials, respond to the individual learning and social needs of each child, and relate lessons to the actual world of the child.

The excited activities of children at the computer, book corner, and animal cages illustrate some of these principles. Others are brought to life by the stories of individual children, such as that of Jose, a student in a bilingual kindergarten. In his first few months in kindergarten, Jose resisted participating in class activities and often wandered aimlessly around the classroom. He would speak only a few words in English or Spanish; when he did speak, he often alienated his peers by calling them names. When asked to read, he would reply, "I don't like books, I like tractors."

Instead of narrowly focusing on his negative behaviors, Jose's teacher responded to his interest in tractors. Jose was given styrofoam, clay, cardboard, and crayons, from which he fashioned countless approximations of tractors. Soon he was ready to dictate his thoughts about tractors into his journals, and he checked several books out of the library that showed pictures of tractors.

Jose's exploration encouraged him to become more verbal, to articulate his interests, and to share with classmates. As a result, he began to speak in complete sentences in both English and Spanish, to initiate new learning projects, and to smile, sing, and dance with his classmates.

The Experienced-based Program emphasizes inclusion of children's curiosities, their life experiences, their individual life personalities and needs in daily learning. By extension, it embraces and responds to issues of culture, race, and ethnicity. Uni Hill's population is 55 percent Anglo, with the balance comprised of Latino and Asian/Pacific Islander populations and a few Native American and African American students. Almost 20 percent of the students are immigrants.

Hidemi, a small student newly arrived from Japan, exhibited intense frustration at his inability to communicate with his classmates. With a fierce scowl on his face, he would pinch and hit other children and run out of the room to hide in the hallway. His teacher arranged for a Japanese student at the University of Colorado to visit the class over a period of several weeks to teach origami and some basic Japanese vocabulary. The other children, struggling to create paper shapes of purple, gold, and green, began to turn to Hidemi for help. Soon they learned to say "lets play together" in Japanese and engaged Hidemi in constructive play with blocks and toys. Hidemi began to smile shyly when his classmates greeted him, and he spoke to both teachers and students in English and Japanese. His ease in the classroom, and his participation in class activities, continued to improve over time.

A simple sign greets visitors to Uni Hill:

> Welcome to Uni Hill.
> We believe in equal rights for everyone.
> In our school we don't allow discrimination.
> We try to keep our school racist- and bias-free.
> We will not accept put downs, fighting, excluding
> or providing different opportunities because someone is different from you.
> Think about it before you step into our school.

This declaration is one product of a year-long effort by staff and students to work toward a bias-free environment, in accordance with major goals set by the parent-teacher School Improvement Team for the 1991–92 school year. To explore issues of cultural diversity including prejudice and discrimination, Uni Hill teachers engaged students in discussions and encouraged them to create statements of their feelings about prejudice, which they signed and circulated. The statement above is posted at every doorway to the school.

Curricular efforts designed to enhance the multiethnic environment included Native American study in the third grade; African study in the second and third grades; study of African American leaders in the fourth and fifth grades, culminating in the creation of a permanent mural; and the visit of Nomahlubi Buyambo, a South African teacher who worked with every classroom in the school.

In addition to these curricular efforts, Uni Hill produced a Festival of the Arts, in which all students performed and exhibited artwork, and which included many displays of South and Central American, Native American, and Asian crafts contributed by parents. More than 600 people attended the festival. Finally, a "Reading to End Racism" was held in the spring. Readers included parents and community members, and represented every ethnic group in the Uni Hill population.

Ongoing efforts to achieve a fluid, positive multicultural environment include bilingual classes in which teachers alternate naturally between Spanish and English, and offer students a rich array of learning materials in both languages. Another permanent feature of Uni Hill's program is a museum on the first floor of the school, which often exhibits artifacts relevant to the cultural heritage of students at Uni Hill. Currently, a dazzling collection of Native American costumes, tools, crafts, and ceremonial objects is on display. The museum is always open, and students can visit it anytime.

Inclusion is a value actualized not only in the teaching and curriculum strategies employed at Uni Hill, but also in its governance structures and community outreach efforts. In the spring of 1990, Uni Hill was granted a two-year waiver allowing it to abandon a building principal management model and move to a system in which teachers would administer school

programs with support from several committees composed of staff and parents. The Leadership Team, consisting of two teachers who maintain a portion of their teaching responsibilities, oversee the functioning of the committees, the school's contact with community organizations, the development of a budget, the hiring of faculty, and other administrative concerns.

In keeping with its ethic of inclusiveness, Uni Hill involves both parents and staff in all major decisions. The School Improvement Team is a network of committees that provides input on curriculum and instruction, community involvement, enrollment/placement, and restructuring. Parent representatives drawn from the Latino, Anglo, African American, Asian, and Native American Parent Committees serve on these subcommittees.

Uni Hill's sensitivity to the needs of parents is reflected in the establishment of this broad range of parent committees. Although parents, teachers, and administrators at Uni Hill would prefer to see an effective integrated parent committee, teachers and administrators recognize that parents of many ethnic groups initially feel more comfortable expressing themselves within a forum of people who speak their native language and who share common experiences or cultural values. As a result, parents were invited to meet with others of their ethnic group and send representatives to an overarching parent committee. Such a system maximized input from the entire range of parents. The Leadership Team emphatically states its hopes and plans to phase out the ethnic specific meetings as soon as parents are ready to do so.

Students are also included in school governance through democratic classroom procedures, and through schoolwide standard-setting exercises such as the drafting of the antidiscrimination statement described above, or the whole-school consensus to attend school on Columbus Day in protest of Columbus' ill doings—and to rechristen the holiday "All Cultures Day."

A typical example of classroom democracy was precipitated by one class' habit of bringing icicles into the classroom during the winter. An icicle left casually here or there would melt, resulting in puddles that damaged papers and artwork. The teacher turned the problem over to her students. With great gravity, the children discussed their dilemma, variously proposing that icicles should be placed in a tub, preserved in a freezer, or left outside. The class agreed that icicles should no longer be permitted in the classroom, and the rule was thereafter universally respected.

Parents and community leaders feel exceptionally respected and included in classroom, governance, and enrichment activities at Uni Hill. "My child's teacher really means it when she says come on in the classroom anytime," remarked one parent gratefully, going on to recount the teacher's supportive response to her child's initial fear of school. In Spanish, the parent explains, "She invited me in daily to spend time with my daughter."

"They walk their talk," confirmed one community activist, noting Uni Hill teachers' "collective consciousness" valuing inclusivity and respect. "The ethic is obvious in everything they do."

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CHAPTER 2

Partnerships with Parents

The two profiles in this section highlight school partnerships with parents. Parents are a critical influence on the social development of children and fundamentally affect a student's attitudes toward others. Students often report that their attitudes toward students of different race, ethnicity, or country of birth are learned from parents. The schools profiled in this section have found that engaging parents in programs that bring them together with parents of different backgrounds can have a profound positive effect on students' relationships with other students.

LeBarron Elementary School

EL PASO, TEXAS

A Mexican American girl in a bright cotton sweater charges across LeBarron Elementary School's dusty playground. A black braid, interwoven with colorful ribbons, swings behind her. A friend dodges her tag attempt, shouting protests in Spanish, and gleefully scoots to a distant corner of the yard. The pursuer pauses, chest heaving with excitement, then turns on her heel and heads for a laughing, shrieking cluster of children who scatter in a flurry of arms and legs. They cheer for each other and shout advice, now in English, now in Spanish, as the game travels fitfully across the schoolyard.

The children's antics enliven an unremarkable space stretching between a low-lying brick building and a row of portable classrooms. Beyond the school buildings, small, newly constructed homes stretch out in numbing procession. The rows of tract housing are interrupted here and there by patches of abandoned cotton fields or squat adobe homes. This odd tapestry attests to the transitional nature of the outlying El Paso community, where not long ago white-dotted fields, roaming tractors, and Mexican farmworkers dominated the landscape. The area was so rural, in fact, that farmers and workers living here would refer to shopping downtown as "going to El Paso."

Change has come rapidly; housing projects seem perpetually under construction, although farmland remains, sprawling haphazardly in various directions. At the threshold of the LeBarron School, the odors of hay and newly laid asphalt mingle under the blazing Texas sun.

LeBarron serves more than 1,100 students from prekindergarten through sixth grade. The vast majority of the students is Latino; less than 15 percent are Anglo and 1 percent African American.

A set of comfortable chairs and a coffee table strewn with newspapers and magazines in Spanish and English sit in the entrance hall of the school, warmly ushering visitors inside. The hallways are clean and cheerfully decorated with children's artwork. A parent sits at the end of one corridor selling popcorn; other parents are visible entering and exiting classrooms, where they read to clusters of expectant, cross-legged children or work with a student one-on-one. In the playground behind the main building, a parent bends over to speak gravely to two boys who have left bubblegum wrappers on the sandy pavement.

In a stolid portable classroom behind the main building, computers hum beneath large bulletin boards cluttered with notices. Videos and books

on parenting issues are squeezed onto shelves alongside Spanish picture books. Parents sit at stout tables, one speaking Spanish into the telephone, two others discussing in English a classroom project for which they are organizing materials. A young mother comes in to check out a book, and pauses in front of a bulletin board to read a notice in Spanish about an upcoming parent meeting. These parents appear thoroughly comfortable here. This is "nuestra escuela," they relate. "Los valores de nuestras casas son los mismos en esta escuela," they say. (The values found in our homes are the same as those found in this school).

The warm, family-oriented atmosphere at the LeBarron School came about not through serendipity, but through the dedication and farsightedness of LeBarron's principal, Joe Urias, and committed members of his faculty. The remnants of cotton fields visible from the classrooms of LeBarron recall the historical roots of tensions between parent groups. For decades, these fields provided work for Mexican-born immigrant parents and for second, third, or fourth generation Mexican Americans. Life was ungenerous for both groups, making positive relations between them implausible. Libraries, parks, and other public facilities were scarce. Even now, some parts of southeastern El Paso lack water and sewage lines. The two groups competed for menial jobs on farms and in factories; the closing of several major clothing factories in the area threw many out of work and aggravated the already raw discord between immigrants and established residents.

In this strained atmosphere, the ability to speak English and to exercise even limited access to government offices became important arbiters of status in the community. Immigrant parents were marginalized by nonimmigrants, who dominated public forums including Parent-Teacher Association meetings. In addition to recency of immigration, socioeconomic class played an unspoken role in segregating parents. Both immigrant and native-born parents living in low-income housing projects were starkly underrepresented in school and community activities.

Like relations between parent groups, relations between parents and educators were fractured. LeBarron teachers did little to reach out to immigrant or poor parents on the fringes of community life. Even established resident parents active in school affairs felt marginalized by faculty members; teachers enlisted them as chaperons or cafeteria monitors, roles that held little meaning for parents. Parents felt that teachers were rude to them and treated them like outsiders. Students also apparently perceived teachers as hostile to parents. When students were asked to contribute criteria for selecting a new vice principal, one student requested "Que sea amable. Que sea bilingue y que no se burle de los padres" (That he be friendly. That he be bilingual and that he doesn't make fun of the parents).

Six years ago, Joe Urias became the principal of LeBarron Elementary School. Almost immediately he sensed the alienation that divided immigrant and nonimmigrant parents and teachers. He attended function after function in which only a tiny fraction of parents—all of them nonimmigrants—participated. When he spoke with non–English-speaking parents and parents from the housing projects as they dropped their children off in the morning or picked them up after school, he sensed their distrust and unease.

Principal Urias felt strongly that all parents should be fully, freely involved in school life. He communicated his notion of collaborative education to parents and teachers as he set about getting to know the LeBarron community—its temperament, its resources, its politics. As he grew more familiar with the school community, Urias discovered that many of LeBarron's disenfranchised parents lived in the Martin Luther King low-income housing projects. He proposed to locate a parent education program at this site. His proposal, he says, was designed "to create for [parents] a safe place where they could develop their confidence. They have so much to offer, so many talents and skills that they can bring to the school. But so often I would hear, 'What can I do? I don't speak English. I didn't go to school.' I could tell the parents wanted to be involved, but they didn't know how and they didn't feel welcome."

In addition to nourishing parent confidence, Urias reasoned, the housing project effort would serve to ameliorate rifts between parent groups. Recent immigrants and established residents lived side by side at the project, though often without constructive contact. Coming together around their common interests as parents would, with luck, help to unify the parent community.

Urias and supportive faculty members administered a survey to determine the needs and interests of parents, teachers, and community members. To further explore parents' needs, ten teachers conducted home visits. The survey and visits revealed a deep desire among parents for support with English and parenting skills, as well as a wish to become more involved with school activities.

It was crucial that school leaders convince parents that they were serious about forming a meaningful partnership. "[Parents] had seen programs come and go. We were up-front with them. We told them that we had an opportunity to change things and we couldn't do it without them. They were reluctant and asked why should they commit? They felt isolated and suspicious," relates Parent Education Coordinator Cristina Duron. "They were a very closed community," adds Principal Urias. "They didn't talk to each other. They were . . . struggling just to make ends meet."

To win parents' trust, Urias asked teachers to attend a planning meeting for the new program at the housing project. "This action impressed

the parents!" exclaims the principal. "They had never had teachers come to where they lived to meet with them." Teachers opened the meeting by asking parents "how can we help you?" rather than by dictating to the parents what they could do to assist teachers. These strategies were effective in convincing parents that LeBarron's Parent Education Center would prove a refreshing change from traditional approaches to parent involvement.

The democratic ethos of the program extended to its governance structure. The school's Campus Educational Improvement Committee (CEIC), composed of parents and teachers, oversaw the initial needs-assessment activities and developed a basic framework for the program. It proposed that a diverse group of representatives serve as a Community Advisory Committee to the program. Comprised of the manager of the housing project, director of the Housing Authority, parents from the housing project, and Parent Education Center staff, this committee was charged with facilitating the day-to-day functioning of the program in the housing project's community hall. In this capacity, the housing project manager secured a room for Parent Education Center materials and equipment; the Housing Authority arranged for the Center to occupy the space rent-free.

A Parent Advisory Committee was enlisted to recruit parents and determine the subjects of Center workshops and activities. This committee served as a liason between parents and the Parent Education Coordinator. The two committees were joined by a central office steering committee which was instrumental in acquiring initial funding from the Texas Education Agency and the Housing Authority. The Steering Committee also leveraged district funds to pay for staff and to support the moving of the Parent Education Center to the LeBarron campus after the initial grants had expired.

The Parent Education Center thrived at the Martin Luther King project for two years, during which it provided parents with English as a Second Language classes, parenting programs, nutrition classes, and other services. Center staff worked to create nonthreatening learning environments that would nurture emergent skills among both immigrant and native-born parents. They opened Center activities to anyone who wished to attend. At the end of the two-year period, the program was embraced by the school district and given the necessary support to move to a portable classroom behind LeBarron's main building.

Principal Urias supported the move by preparing teachers for an increased parent presence on campus. He supported Cristina Duron's request for more substantial teacher training involving issues of collaboration with parents, and parallel training for parents to help them work in more sophisticated capacities in the classroom. As a result, parents were provided in-service sessions to familiarize them with instructional methods and classroom systems. They were trained to mediate classroom conflicts, as well as to serve as substitutes for teachers during in-service

staff trainings. In addition, parents were instructed in the use of computers so that they could help type up children's stories, troubleshoot technical difficulties in the classroom, and write original pieces for classroom use.

Teachers have continued to make visits to students' homes since those initially conducted to determine parent needs. These meetings have helped teachers formulate realistic perceptions of immigrant and nonimmigrant parents, and to dismiss misconceptions based on ethnicity or class—including the notion that poor, uneducated parents do not care about the education of their children.

Additionally, a half-time staff member in the Parent Center serves as a home liason. At teacher request, she contacts parents whose children are experiencing difficulties, or visits the home in order to report on student progress.

LeBarron's efforts to incorporate parents into school life have been remarkably successful. Parents report feeling valued by teachers and fellow parents. They feel invited to participate in decision-making processes, and note with pride that their ideas often translate into tangible changes in the school program. Over the past two years, parent involvement in teaching and learning at LeBarron has doubled. More than 150 parents play an active role in classroom, governance, or Parent Center activities.

Equally significant, immigrant and nonimmigrant parents have forged productive working relationships, as well as friendships. Sitting side by side as they struggled to improve their language skills or develop a proposal for changes in school policy, Mexican- and native-born parents came to value each other's distinct contributions—and recognize the important values and interests they shared.

In addition to those activities affiliated with the Parent Center, LeBarron encourages better immigrant-nonimmigrant relations, parent contact, and home-school collaboration through a regional program called Hands Across the Border. This program involves both parents and students in a cultural exchange with families in Juarez, Mexico (see box, pages 48–49).

Despite the Parent Education Center's success, some limitations to full parent involvement and fluid intergroup relations persist at LeBarron. Some teachers remain reluctant to invite parents into their classrooms or to visit with parents in their homes. They see teachers' and parents' roles as strictly bifurcated. Perhaps as the value of teacher-parent collaboration is ever more richly demonstrated in neighboring classrooms, these teachers will let go of their traditional notions of teaching and embrace a collaborative model.

Many LeBarron teachers also maintain conservative approaches to curriculum content. They delve into cultural explorations relating to their students' ethnic experiences only for brief spurts at holiday times; issues involving prejudice and ethnic conflict are often entirely unrecognized.

A few teachers at the school have made strides toward treating cultural themes with more depth, and have begun to tackle sensitive issues relating to intergroup dynamics. These beginnings may evolve into full-scale attention to curricular issues. The development of intercultural, interdisciplinary curricular themes at LeBarron would vastly enrich the school's possibilities for achieving a fully integrated, culturally conversant school community.

Reasons abound to expect just such developments. Principal Urias continues to serve as a dynamic and responsive leader for a school community freshly transformed by both native instincts and new ideas. With the support of forward-looking faculty members, he plans to guide the school toward a dual-language program in which English and Spanish will be equally used and valued. Both Urias's determination and his flexibility—in pursuing his vision for intensive parent involvement, in making the program accessible to parents, in modifying school space and staffing patterns to accommodate teacher-parent and parent-parent collaborations at home and at school—ensure continued innovation at LeBarron Elementary School.

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Hands Across the Border

Three years ago, El Paso businessman, Tanny Berg, enlisted the help of fellow businessmen to establish Hands Across the Border, a school exchange program designed to improve cultural sensitivity and understanding among citizens of the border cities of El Paso and Juarez. The program is a unique international collaborative that brings together El Paso businesses, school trustees, the El Paso Community Development Office, the El Paso Heritage Tourism Department, the Ysleta Independent School District's central office and schools (that encompass El Paso), as well as the director of tourism for the state of Chihuahua, Juarez businessmen, and national and state public schools in Juarez and Chihuahua, Mexico.

Seeking to bridge the cultural gaps that existed on both sides of the border, two elementary schools in El Paso were paired with two elementary schools in Juarez. The exchange took place in the 1990–91 school year with more than 200 fifth and sixth graders participating in a one day school exchange. Their enthusiastic responses led to an extension of the program.

In the second year, program developers became aware of a similar exchange program being operated by the Hands Across the Border Foundation in Arizona. El Paso developers formally applied to the Hands Across the Border Foundation for the 1992–93 school year. Two schools, Pebble Hills and Tierra del Sol, were selected for the initial pilot. Since then, the program has expanded to four other schools in the district.

Schools must request to be part of the program. Before a school can join, however, it must commit a teacher to sponsor the program and become trained as a program coordinator. The coordinator prepares students for their visit to the school in Mexico using a variety of materials developed for the program. The coordinator also leads students through discussions of cultural issues related to values, psychology, and personal communication. Finally, it is the responsiblity of the program coordinator to make arrangements with coordinators in Mexico including when the exchange visits will occur, how many students will be involved, pairing of students, and establishment of preparatory activies such as letter writing.

Parents played an important role from the beginning. Initially, they were consulted on the nature of the program as well as the responsibilites and commitments involved. Parents of participants continue to meet regularly throughout the program.

Recognizing that parents' attitudes greatly influence children, one of the first efforts of the program is to sponsor a parents' meeting, attended by both students and parents, where parents' questions are answered by other parents in the program. Parents also go on a week-end "Discovery Trip" to Mexico, to visit the school sites and experience what their children will be experiencing.

Each school also has an advisory committee composed of parents, the program coordinator, and students who develop the program to best meet the needs of that particular campus. A staff member from the Central district office is designated to advocate for the

program, secure funding, and act as liaison between the schools and the program organizers in the community.

Schools participating in the program pay a fee to Hands Across the Border, which covers training of personnel involved in the exchanges. Support for the program often comes from school parent-teacher organizations who enthusiastically pitch in with fundraising activities. Local businesses also make donations.

Students meet two times during a school year, visiting each school once. Before and after the meetings, students are given planned opportunities to communicate with each other by writing letters, exchanging photos, and sending each other items of personal and cultural value. Such opportunities allow relationships to develop by providing a continuous stream of personal and cultural knowledge. These exchanges are critical to preparing students for experiencing a foreign country and breaking down attitudinal prejudices they may start out with.

Comments from students so far show that the program of visits and cultural exchange seems to work. One student commented: "At first, I thought that I didn't want to stay in their homes. They looked rowdy (the houses) but you find they are just older—just different. The families are happy and the houses are clean."

The lessons learned by the students in their interactions with students from Mexico are often applied toward other students in their schools. Prejudice was often replaced with empathy for others because they had new information and experiences to transcend their old attitudes. For example: "I realize how hard it is for recent immigrant students. It is hard learning when you're trying to understand. They're trying hard and some of them get better grades than I do."

Future goals for the program include expanding the program to more schools in the district, developing a local program curriculum reflecting local history, and training teachers to infuse it into their curriculum. Interest and enthusiasm for the program keeps growing. In the words of one sixth grader: "Last year we couldn't reach the limit because of people's fears. But this year, we have had lots of students want to be in the program."

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Mississippi Creative Arts Magnet School

ST. PAUL, MINNESOTA

A blue-gray piece of handmade Japanese paper makes its way back from the last pair of young hands to the teacher's desk. She surveys her students' faces, the different tones of their skin and the coarse and silky textures of their curls and braids, the sharp and soft lines of their features. These students embody the beauty of diversity.

She describes to her students how each form of paper is made, moving her hands in short swift gestures to illustrate the action of the process used in paper-making. As she speaks, she holds up artifacts from Japan, China, Mexico, and Egypt which are assembled on an adjacent worktable. Each object has special significance in the account of paper making and its history.

This class illustrates two components central to teaching and learning at Mississippi Creative Arts Magnet School. One component is integrating the arts into the total education program. Mississippi is a creative arts magnet school, animated by the belief that all children are enriched through participation in music, dance, drama, creative writing, and fine arts. The school boasts a spacious music room flanked by shelves thirty feet long, each one supporting a row of instruments from around the world made variously from gourds, animal skins, bamboo, teak, pine, and metal. A row of shiny keyboards stands at the back of the room, mutely awaiting the play of small fingers.

A studio equipped with expansive mirrors, freshly waxed floors, and child-level ballet bars provides ample space for the exploratory movements of young dancers. Displays of paintings, prints, and crafts throughout the sprawling school, most created by children, further illustrate the centrality of arts to Mississippi Magnet.

A second component found in Mississippi's classrooms is the cultural appreciation of diversity. The school, currently 20 percent Asian, anticipates a 50 percent Asian American population by the turn of the century. Along with the substantial Anglo population (53 percent), African American population (18 percent), and small minorities of Latino and Native American students (less than 5 percent), Mississippi's Southeast Asians—including Hmong, Lao, and Cambodian students—make the school unusually diverse.

As a result, Mississippi teachers, like the art specialist described above, often unite artistic and cultural themes. Recent schoolwide multicultural

arts themes include Native American, African American, Latino, and Asian cultures, as well as exploration of the lives of women and older people.

Some elements of multiculturalism have come easily to Mississippi's community of artists; many have not. An important adjunct to curriculum development at Mississippi is a resource library focusing largely on Hmong culture. This library, rich with Hmong artifacts, musical instruments, books, and crafts, is not—as one might expect—the product of the summer vacation research of a few inspired teachers. It is instead one of many results of an arduous, years-long effort to forge fruitful relationships among diverse school constituents at Mississippi Elementary School.

In September of 1989, Mississippi's staff was 92 percent Anglo. No member of the faculty or support staff could speak Hmong, Cambodian, or Lao; yet 20 percent of the students were Southeast Asian immigrants. The parents and teachers of these students, although both fervently wishing to find common ground, felt worlds apart.

As a result, an offer of help from a St. Paul-based organization working to bring schools and their communities into closer relationship was met with enthusiasm by Mississippi Principal Judy Brzinski. Beginning in 1990, Brzinski, Joy Albrecht (a teacher of English as a Second Language), and Dianne Cory (Arts and Computer Coordinator) worked with Supporting Diversity in Schools Through Family and Community Involvement (SDS) to improve communication between the school and Southeast Asian—primarily Hmong—families.

SDS seeks to help teachers learn from families whose cultures are different from their own and then translate their new learning into culturally responsive curriculum and pedagogy (see box, pages 54–55). Under SDS's auspices, community groups that work with families of color play a critical role in bridging cultural and language differences between schools and parents.

SDS staff members Cathy Behrens and Janabille Taylor helped Mississippi educators form an initial partnership with the Hmong Women's Association during the 1990–91 school year. This relationship was short-lived, however, dissolving when the Association underwent internal changes and new leadership. Undaunted, SDS coordinators worked with school and community leaders to forge a collaboration between Mississippi Elementary and the Hmong American Partnership, a community service organization well established in the Hmong community. The school and community group called their new collaboration the Hmong Pride Connection (HPC).

SDS continued to shape the character of the partnership. When Hmong Pride Connection members moved toward hiring a Coordinator without sufficient input from parents, SDS intervened. The group's conviction that school, community, and family representatives must come together on equal ground to fundamentally change schools dictated that a fully participatory

process be employed in bringing constituents together. Despite growing tensions among the school, SDS, and the Hmong American Partnership, SDSs' John Mentzos held the coalition together while patiently insisting that a collaborative process be honored. Ultimately, the member agencies assembled a strong Management Team including school staff, SDS staff, Hmong American Partnership representatives, and parent representatives. In January 1991, the Management Team hired Tou Blong Thao, a highly respected Hmong community organizer, as the Hmong Pride Connection Coordinator.

The Hmong Pride Connection's most essential accomplishment has been to open up lines of communication between teachers and parents. The HPC has used a variety of strategies to make direct communication between Mississippi Elementary School and Hmong families possible for the first time.

In the HPC's Parent Resource Center, located in the ESL (English as a Second Language) classroom on the second floor of the building, a telephone answering machine plays a message in Hmong informing parents about how they can reach a translator. A nearby computer allows HPC Coordinator Tou Blong Thao to write notes home in Lao and Hmong. Tou Blong Thao additionally serves as one of many translators at parent-teacher conferences.

The Hmong Parent Association, an offshoot of the HPC, provides a monthly forum for bringing school staff and Hmong parents together. Staff representatives to HPC's Management Team attend evening meetings to hear the concerns of Hmong parents with the help of a translator. Parents determine topics for discussion, which have included truancy, suspension policies, gangs, sex education, and homework. In addition, the Parent Association facilitates orientation activities for parents. With the help of HPC Coordinator Tou Blong Thao, parents learn to negotiate the magnet school admissions process and to prepare for their children's entry into kindergarten.

Meetings held by the Hmong Parent Association have resulted in concrete changes in school policies. In response to parent complaints, the school no longer suspends and sends home Hmong students who are truant. Instead, school administrators promptly contact the parents of such students and assign the students to in-school suspension, during which they are expected to complete schoolwork.

Increased parent involvement has resulted in improved curricular resources. As noted above, a resource library, created by parents in conjunction with Tou Blong Thao, makes available to teachers Hmong art, artifacts, and literature. Teachers draw on these resources to create culturally rich lessons. One teacher, for example, uses books on Pa Ndau, or story quilts, to prepare for a project for her students. The students study the symbols of Pa Ndau and make their own Pa Ndau out of scraps of bright paper. Other children study the importance of rice in Asian culture and learn how to cook it and eat it with chopsticks.

Teachers enrich their pedagogy through contact with Tou Blong Thao as well. They approach him with questions about students, their families, and the Hmong culture. In addition, Tou Blong Thao visits every Mississippi classroom to introduce Hmong culture and customs to staff and students. Together with parents, Tou Blong Thao has conducted in-service programs on the Hmong culture generally, as well as programs focused on Hmong medical practices and the cultural significance of herbs. Tou Blong Thao teaches weekly Hmong language classes for staff. About 10 teachers regularly attend.

The staff of Hmong American Partnership, Mississippi Creative Arts Magnet and SDS and their colleagues can take pride that their work has opened an active role for Hmong parents in shaping their children's education. As one Hmong parent remarked of the Hmong Pride Connection, "the program shed light on this path and we can travel further because of the light shone on the path. [Before the HPC], issues were spoken, then forgotten—it was just among ourselves [Hmong parents]. We did not know how to access."

Family-to-family interaction among the diverse constituents of Mississippi Elementary has been enriched by the school-community partnership as well. The school held a family sleepover in the gym to promote informal contact between families of diverse backgrounds. More than 300 parents, students, and teachers wriggled in their sleeping bags on the gym floor while Hmong students performed traditional dances. Parent Vang Xang Moua delightedly observed that the sleepover allowed families to "see how other people are, what they wear to bed, how they are with their families."

The Hmong Pride Connection has made a vital difference in relations between Hmong families and school staff, and will increasingly inform relations between families of diverse backgrounds as its work continues. Faculty representatives to the HPC believe this work is of critical importance. They see HPC as an important means of effecting harmony and interpersonal growth and as a vehicle to preventing subtle or overt racism at Mississippi School. A major challenge is to involve the significant number of teachers who are only peripherally involved in partnership activities. In order to cultivate a fully responsive learning environment at Mississippi Elementary, the HPC continues to expand the scope of its activities and pull all school-community members into its efforts to create a healthy climate.

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Supporting Diversity in Schools through Family and Community Involvement (SDS)

Inaugurated in August 1989, Supporting Diversity in Schools (SDS) is a six-year program designed to address the lower achievement scores and high dropout rates of students of color in the St. Paul, Minneapolis public schools. Program developers believe that differences between the culture of school and the cultures of many children of color is a significant cause of low rates of school success. SDS addresses these differences by building school environments that not only value, but also effectively teach students of color.

Through partnerships between community organizations and selected St. Paul elementary schools program participants focus on three goals:

- building curricula and school environments that are free from cultural and racial privilege and prejudice;
- helping school staff learn from communities and families whose cultures are different from their own so that they may apply these new skills and knowledge in the classroom; and
- affirming and strengthening the role of community organizations as cultural bridges between schools and parents of color.

With a two million dollar grant from the St. Paul Foundation, SDS involved more than one hundred parents, students, educators and community members in the design of the program over a two year period, from 1987 to 1989.

Since its inception nine school/community partnerships have been formed. Contracts between the schools, the community-based organizations, and SDS are signed on an annual basis with the understanding that if there is satisfactory progress, funding is available for up to five years.

Four SDS partnerships are currently in operation:

Hmong Pride Connection

The Hmong American Partnership and Mississippi Elementary School are working together to develop multicultural curriculum and instructional materials. The development of Hmong arts and cultural projects are a central aspect of these materials. While these approaches are

developed, the communication within the partnership is strengthened through staff inservices and monthly meetings of school staff and Hmong parents.

Making A Difference Is Our Business

The partnership between Maxfield Elementary School and Family Service of Greater St. Paul includes counter-racism training for parents and staff, development of a social responsibility curriculum, in-service for staff on issues of diversity, and parent training in leadership development and advocacy.

On Eagle's Wings

St. Paul American Indians in Unity and Jackson Elementary School work together to integrate knowledge about Indian issues and culture into the school's curriculum. To enhance intergroup relations in the school, the Native American group also participates in a cultural exchange with Jackson's Hmong Project.

De Colores

Neighborhood House and St. Matthew's School formed a partnership in the spring of 1992. Activities include identification of parents and community members to serve as cultural resources to school staff, in-service activities for school staff and a cultural resource center for community people, staff and students.

The SDS staff has a cohesive vision of how to achieve change within the schools. This vision relies on joint reflection with each partnership so that projects reflect unique community needs while maintaining a commitment to the basic tenets of the program. The tenets require parents as partners in decision making, underscore the importance of understanding different values, and support policy changes from a bottom-up perspective. The SDS project embodies the idea that schools work best when they are connected to the communities they serve.

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CHAPTER 3

Conflict Resolution

The two schools profiled in this section use conflict resolution skills as central components in their strategies for intergroup harmony.

Students are educated in how to discuss feelings, communicate openly with each other, and make practical group decisions. They learn how to compromise, apologize, mete out fair punishments, and forgive each other.

Conflict resolution is often the strategy that schools employ when relationships between students have reached the point of violence. The two schools in this section, however, view conflict resolution

as a necessary and ongoing part of the school curriculum. They have learned the importance of using conflict resolution early on, to help students cope before fights and conflicts get out of hand. Their efforts reflect an assertive approach to promoting strong intergroup relations.

Machan Elementary School

PHOENIX, ARIZONA

William T. Machan Elementary School occupies a constellation of white buildings near the Squaw Peak Parkway, a freeway extending from Phoenix to outlying areas north of the city. The school buildings, each neatly fashioned with a single door to the outside and a thin strip of windows near the top, appear fresh and alive in the hot Arizona sun. Their doors stand open to the concrete walkways, grassy play areas, and basketball and tether ball courts that inhabit the open spaces between classroom buildings. Small figures of children appear intermittently on the walkways, delicately bearing messages from the principal's office or balancing sticky jars of paint entrusted to them by the art teacher. At recess, the walkways and playing courts suddenly swarm with young bodies.

Surrounding the school grounds are residential streets lined with modest one-story houses. The houses sit back from the street, their small lawns and chain-link fences making an orderly barrier along the concrete sidewalk. In one yard, an elderly man bends over to clip an unruly hedge; across the street, a young woman pushes a baby stroller and carries a bag of groceries as she makes her way home.

Amid these quiet residential scenes, a message spray-painted on a garage door opposite Machan Elementary School hints of a neighborhood in uneasy flux. Teachers and parents eye the graffiti with concern as they enter the school. One neighbor comments to another in Spanish about the run-down properties that seem to multiply and the increasing frequency with which gunshots punctuate the day-to-day urban hum of east Phoenix.

In the teacher's room at Machan, a young teacher sighs into a cup of coffee, voicing dismay at her discovery that some Machan students are exposed daily to increasing violence. Many more are going home to empty apartments because of parents who must work long hours. Fear and scarcity are beginning to erode the neighborly tenor of the community. Families newly arriving from Mexico and Guatemala sometimes find they are distrusted by more established immigrants, who resent the economic competition posed by undocumented newcomers.

Teachers at Machan are not surprised when socioeconomic and ethnic fault lines produce frictions among their students, who are 66 percent Latino, 21 percent Anglo, 7 percent African American, 5 percent Native American, and 1 percent Asian. Three hundred of Machan's 800 students have limited proficiency in English. Nearly half were born outside the United States.

Issues of cultural identity sometimes stir anxiety among Machan students. Machan staff recognize these signs of strain as natural consequences of fractures and inequities in the broader society. They nonetheless work vigorously toward resolving divisiveness and alienation within their school. Staff members understand that their students, who are ethnically diverse, highly transient, and subjected daily to stresses of urban life, need to feel part of a constructive community.

Dr. Lynn Davey has been principal of Machan for six years. She heads up a dedicated group of teachers, many of them young, creative, and cheerfully determined to develop uniquely rich bilingual programs. There are 18 bilingual classrooms at Machan enrolling 200 of the school's 800 students.

Parents and teachers describe positive results of the bilingual program. When they first entered a bilingual setting, some English-speaking children would frown and plug their ears whenever Spanish was used in the classroom. Now, their teachers note with gratification, these children feel comfortable hearing Spanish and enjoy a fresh understanding—both conceptual and practical—of another language. Although teaching English-speakers Spanish is not an articulated goal of the bilingual program, many English-speaking children gamely try out the unfamiliar sounds of Spanish and, as the year goes on, light up in recognition when they grasp a fleeting exchange between Spanish-speaking classmates.

A few Spanish-speaking or bilingual children sometimes exhibit negative attitudes toward Spanish. One Mexican-born parent remembers that her daughter used to favor English because she "wanted to fit in." After participating in the bilingual program, her daughter has a firm appreciation for both languages and uses each with relish.

Bilingual classes promote intercultural harmony not only by encouraging children to honor two languages and traditions, but also more directly by facilitating constructive interaction between children of different cultural groups. Both parents and teachers observe that children in bilingual classes make friends across cultural lines. In one class, a Chinese girl with limited command of English shares her drawings and stories with a Latina friend. At recess, children speaking English, Spanish, and Vietnamese crowd the playing courts and swat vigorously at tether balls flying past their heads. Mexican and Anglo girls, their hair in ribbons and arms skinny and warm in the sun, cluster around a water fountain, munching on snacks and telling stories.

In both bilingual and monolingual classrooms, multicultural materials teach the vitality of diversity and the importance of tolerance.

To explore their own cultural roots, students write a history of their family including where the family came from and biographical information about their grandparents or other relatives. They participate in Cinco de

Mayo festivities, international fairs, and talent shows, which celebrate the diverse cultures of Machan students.

Some approaches to creating community at Machan only indirectly address issues of language and culture. Cross-age grouping, for example, is a recurrent feature of classroom activity. One-third of Machan's teachers teach multi-age classes, some including first through third graders, others third and fourth graders or fifth and sixth graders. These mixed groups create a stronger classroom community by allowing teachers to get to know their students over two or three years, and by imparting to children skills of cooperation, negotiation, and leadership. As they develop a sense of ownership of classroom culture and practices, students spontaneously assume the role of teacher with younger children.

Older students impart to younger classmates both concrete skills and a seasoned understanding of community standards of behavior. One teacher and her aide had habitually instructed students at the beginning of each school year that insulting ethnic comments or jokes were unacceptable. These teachers now observe that their students take over this function in the course of their tenure in the class, so that "the lectures we used to give on everybody getting along are now given by the third graders—in their own words."

Cross-age activities take place outside of multigraded classrooms as well. Several classes participate in "buddy" programs which pair younger and older students for reading or schoolwide projects.

Other community-building strategies employed by bilingual and monolingual, single grade and multigrade teachers at Machan include cooperative learning activities, democratic classroom procedures, and conflict resolution techniques. Teachers have participated in cooperative learning workshops and put what they've learned into action in the classroom. Desks are often arranged so that four or five children can sit and work together on projects. Collaborative, hands-on activities designed to demonstrate a mathematical concept or bring to life a Native American myth encourage students to get to know one another and to value each other's strengths along with their own.

Several Machan teachers invite the active participation of their students in classroom decision making. Students' curiosities influence the course of the curriculum; their ideas for class projects help determine selection and use of materials. Children earnestly participate in establishing fair and effective rules for these classrooms. In some, students approve a list of rules authored by their teacher; in others, the students and teacher together develop a set of mutually acceptable rules at the beginning of the school year.

Among the most important aspects of Machan's strategies to foster positive intergroup relations is conflict resolution. Conflict resolution

activities enhance children's understanding that they are important partners in creating harmonious, constructive communities in their classrooms. Julia Fournier, a teacher of first through third graders, identified conflict resolution as a means both to empower students to solve their own problems and to improve teachers' responsiveness to the emotional struggles of their students. She initiated a program called "Problems" several years ago which has expanded steadily to include a breadth of Machan teachers and students.

"Problems" involves a daily discussion in which children raise issues of concern to them, such as unkind treatment on the part of a classmate. The class collectively resolves the problem by deciding on appropriate compromises or consequences.

In Fournier's class, "Problems" takes place after lunch. Students tumble into the room from the schoolyard, their faces flushed from rigorous play on the swings and jungle gym. The lights remain off and the room is soothing in gray light. The students settle into a loose circle on the woolly rug which occupies the center of the room; some sit primly with crossed legs while others sprawl on their stomach or lean on their elbows, pulling a coarse fiber or two from the well-worn rug and rubbing it in their hands. Julia Fournier takes a notebook from her desk and softly praises the children for their easy transition into the circle. A strand has escaped the barrettes that pin up her long brown hair, and Fournier pushes it gently behind her ear as she settles onto the carpet alongside her students.

"Who has a problem to present today?" she inquires, looking into the pensive faces of the children. A number of hands shoot into the air. "I do!" "¡Yo, yo!" exclaim several small voices, as the children shift their positions to ready themselves for listening.

Fournier calls on an anxious little boy to begin as she jots in her notebook the names of students waiting to present problems. Felix, his big eyes overbrimming with feeling, recounts how a large third grade classmate named Sylvia pushed him against a wall so hard he banged his head. "You hurt me," he tells Sylvia firmly, adding that his feelings were wounded more than his head. Sylvia fidgets guiltily, her long black hair flanking her face. She blurts out a nervous defense. Felix glances at a skinny boy across the room with copper skin and a red baseball cap who has been waiting for a chance to interject. "I was there, I saw it!" the boy exclaims at last.

Julia Fournier leans forward from her place in the circle and quietly questions Sylvia, who admits she pushed Felix, and apologizes to him. This is the third complaint lodged against Sylvia this week. The class has already levied consequences against her for throwing a paintbrush across the room and for insulting a classmate. Sylvia is a new member of the classroom community; this is her fourth school this year. The difficulties she is experiencing in becoming part of the group happen often with the arrival of a new student.

"Problems," Fournier notes thankfully, has helped her see conflict in its beginning stages, as well as serving to alert her early on to potentially serious disruption in the student's life. This inside look at Sylvia's interactions with peers that "Problems" affords her enables Fournier to work with the whole class in helping Sylvia make her place in the group by identifying appropriate strategies for support.

Fournier calls on the next student on her list, a first grader who complains in Spanish that her backpack was thrown in the trash by an unknown culprit. Other students comment excitedly that the same thing has happened to them. They glance accusingly at the wooden cubbies on one side of the room, where backpacks sit, mutely vulnerable to the gaping trash can nearby.

"Who did it? Who is it?" the students wonder aloud, turning their suspicious looks on each other, and launching an occassional guess. "It's George!" cries one student, as George scowls in protest. "Sonia, I know it's you!" exults another. "We're not going to get anybody to say who it is," observes a student reasonably. "And we can't just accuse each other without evidence," adds Fournier firmly, suggesting that the students turn their energies instead toward finding a solution to the problem.

This shift away from the thrill of casual slander to the sophisticated challenge of problem solving gives the children pause. They frown as they contemplate the dilemma anew. "Let's move the trash can outside," suggests a little girl brightly. "Let's move the cubbies to the other side of the room," proposes another. A third student suggests a monitor be appointed to guard the trash. The ideas are zealously discussed, with Julia Fournier gently pointing out why some suggestions might be impractical or ineffective. She subtly guides the discussion toward its conclusion: The children agree that the cubbies should be turned to face away from the trash can and a lid obtained to make the trash less accessible to miscreants.

A similar scene unfolds nearby in Renee Bachman's fifth and sixth grade class. Bachman calls her problem-solving program "Concerns," and has added a companion piece called "Compliments" to encourage sharing of positive as well as negative feelings and experiences. "Does anybody have anything to say to compliment somebody in class?" asks Bachman at the opening of "Compliments and Concerns." A tall boy, his feet made enormous by thick white sneakers, raises his hand to praise the performance of his basketball team in a recent game. Another student pays tribute to Jules, a bashful boy with clear gray eyes who has successfully repaired a temperamental watch.

The "Concerns" segment of the class begins with an unusual visit from two small boys, students of Julia Fournier. The two approach the circle of fifth and sixth graders cautiously, staying close to Bachman, who ushers them forward with a gentle gesture of her hand. With his eyes trained on

the floor, one of the boys softly relates that he was hurt by an older girl who squeezed his neck on the school bus. He identifies the girl and glances up, meeting her indignant gaze fleetingly before returning his focus to the carpet. His friend, shifting uneasily from one foot to the other in a turquoise shirt and skinny jeans, confirms the story with an emphatic nod of his head. The boy gains courage, and yanks his jersey down to reveal a purplish patch on his neck. "Look, I have a bruise on my neck!" he declares, raising his gaze at last to behold his chastened audience.

Renee Bachman asks the accused girl, a sixth grader, to stand beside the boy. Reluctantly, she rises and stands, glowering, alongside him. "Do you think it's right to pick on someone so much smaller, Rosalia?" asks her teacher. Rosalia accuses the little boy of throwing things on the bus and making a lot of noise. Her teacher persists with her question, and soon Rosalia apologizes to the tremulous boy and returns to her seat on the rug. The boys scurry out of the room and back to their own classroom. Bachman's students, impressed with the seriousness of the case, talk about it at length in a struggle to identify an appropriate consequence for Rosalia.

Institutional strategies for community building complement classroom strategies at Machan. Lynn Davey strives to keep her faculty actively engaged in learning and to allow them flexibility and control in making creative classroom choices. Machan teachers participate in a range of staff development programs each year, many themselves focusing on community building, multicultural learning, and antibias work. Unlike many staff development efforts, which occupy a single afternoon, faculty learning at Machan is ongoing and integrated into the daily fabric of school life. Four in-service trainings a year address multicultural learning and provide a forum through which teachers can share their own curricular successes and failures in this area.

Teachers are released from their classes so that they can observe a staff developer at work in a colleague's class. Both teachers and students participate in activities conducted by Phyllis Gagnier, a staff developer with a close relationship to Machan. Gagnier demonstrates a variety of strategies for addressing student needs, including exercises designed to create a safe environment for children to share feelings. Teachers and students alike participate in the demonstrations. This hands-on style of training ensures that staff development efforts remain relevant and practicable.

Administrators Lynn Davey and Kelly Draper expect parents as well as teachers to be active and influential in the school community. Teachers schedule three conferences a year with every parent; if parents can't or won't come to the school, teachers are expected to conduct home visits. The school social worker meets with parents in the "Community Room" where toys on the floor and community notices on the bulletin board create a welcoming environment for neighborhood families with young children.[7]

School notices, calendars, and forms are translated into Spanish to make them accessible to all parents. Parent-teacher meetings are conducted in both English and Spanish. Parent workshops on math games, Latin American music, and gardening, as well as an annual curriculum fair in which parents are invited to observe in their child's classroom, are among many opportunities for parent involvement.

Parents are invited to serve as volunteers at the school as well. The parent volunteer log is crowded with names of parents eager to help out, and parents are visible throughout the day on the playground, in classrooms, and in the school office. At Christmastime, parents can use their volunteer hours to purchase food baskets, turkeys, and Christmas trees. Food baskets, for instance, cost thirteen dollars—and two volunteer hours. Parents able to volunteer frequently can "bank" their volunteer hours and share them with those who are unable to accumulate hours.

Some parent volunteers become employees of the school. Each classroom has a teacher's aide; many of these are parents of Machan students. One mother who works as a bilingual instructional aide is now studying to become a fully certified bilingual teacher.

Machan extends its embrace not only to its diverse parent population but also to the community as a whole. The school collaborates with the Green Gables Neighborhood Association, a group working to improve neighborhood police and municipal services and to bring the community together. Green Gables' representatives attend parent meetings at Machan to keep parents up-to-date on community activities and invite them to join the association. Mira Englehart, a Green Gables representative, sees cooperation with Machan as a constructive means by which to broaden the base of support for both Machan and the neighborhood association. Green Gables leaders are seeking to expand their roster of Latino members, while Machan leaders are working to make the school a focal point of community activity.

The Community Garden, sponsored by Green Gables, brings together students, teachers, parents, and community members through a common project. Although they are located at Machan, the eleven large garden beds draw participation from many neighbors who do not have children at the school. Gardening takes place both during the school day and on Saturday mornings beginning at eight o'clock.

The School-based Management Team, on which Englehart serves as a community representative, further illustrates the determination of Machan leaders to forge an institution which integrates school and community. This Team is responsible for major budget and policy decisions at the school site level. It includes teachers, parents, and community activists representing all segments of the school-community population.

Machan Elementary School is a vital institution that fuels the constructive energies of those within its embrace. A Mexican boy leans across his

desk to ask an American-born friend to explain an unfamiliar word; a kindergartener plants flowers with the help of a proud grandmother; a teacher sits cross-legged on a rug among colleagues and students to learn new approaches to her craft: These images reflect the strong relationships that the school nourishes among its students, teachers, and neighbors. It is these relationships that make Machan an unusually safe and exciting destination for new learners from the United States or beyond its borders.

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Louis Farrell School

PHILADELPHIA, PENNSYLVANIA

Inside the classrooms of the Farrell School, White, Black, Latino, and foreign-born children—from former Soviet Republics, India, Korea, Israel, Indonesia, Greece, Portugal, Vietnam, Uruguay, Saudi Arabia, Peru, and Cambodia—crowd rows of tiny desks, leaving little space for their teacher to weave among them, passing out supplies or demonstrating lessons. Many of the students walk to school or take a bus short distances from the stolid brick houses which characterize this working class, largely Jewish neighborhood in northeast Philadelphia. Many others, rising early, board buses for Farrell from the townhouses and apartment buildings in African-American or Latino sections of the city. And 24 students from the northeast quadrant of the city ride specially equipped vans to Louis Farrell because of physical challenges; Farrell is designated by the Philadelphia school district to serve these students.

The Farrell School struggles to meet the needs of its diverse, largely poor, oversized population. Although historically a kindergarten-through-fifth grade school, Farrell has served sixth through eighth graders for the past three years. In addition to overcrowded classrooms and scant funding, Farrell faculty members must grapple with the limitations of outdated resources and traditional approaches to teaching, which are often inadequate to the challenges of diverse classrooms. Despite these barriers, many Farrell faculty members, lead by Principal Brien Gardiner, approach their work with zest, creativity, and determination.

Six years ago, tutor Janet Conroy was approached by teachers who observed immigrant students' uncomfortable interactions with teachers and peers. Conroy began to meet with students in English to Speakers of Other Languages (ESOL) classes at lunchtime to learn more about the problems they were experiencing. She realized that though these immigrant students listened intently and believed they understood what was being said, their limited experience with American colloquialisms and culture often left them without a full grasp of many social interactions and classroom exchanges.

Conroy discussed her concerns with Farrell's speech teacher, who joined her in creating a cross-cultural tutoring program. English-speaking children became tutors to non-English-speaking children, helping them with language skills and schoolwork. Conroy sought further to boost the confidence of ESOL students by displaying their carefully printed essays and stories in the corridors of the school, along with colorful banners bearing greetings in their native languages and in English.

Conroy knew, however, that the difficulties facing immigrant children extended beyond straightforward issues of language proficiency or academic

confidence. She recognized a need for Farrell to "support who [students] were as individuals . . . their culture, their customs." Brien Gardiner, who became the principal of Farrell the following year, shared this sensibility. He and committed faculty members developed a program of schoolwide multicultural celebrations.

These celebrations, most focusing on an individual country, took place during separate assemblies designed for lower grade (kindergarten through third grade) and upper grade (then fourth through sixth grade) students. Some presentations focused on human rights issues of particular concern in the featured country; others on the country's artistic, musical, agricultural, or other contributions to the world scene.

The first assembly was held in conjunction with International House at the University of Pennsylvania. Presenters introduced students to African American tap dancing and explained its relationship to Irish clogging. The assembly, received enthusiastically by students and teachers, marked the beginning of a successful series of intercultural events.

Elaine Zoltowski, president of Farrell's Home and School Association, described for a student audience some of the cultural and social issues that she has faced as a Chinese woman—and part of an interracial couple—in America. Dressed in the simple, graceful clothes characteristic of traditional Chinese costume, Zoltowski introduced Farrell students to the Chinese language and described for them what it would be like to grow up in China. Students also participated in the presentation: In celebration of the Chinese New Year, students donned a giant Chinese dragon and performed a dance on stage, while other students kept rhythm with sticks and waved flags and banners.

The Farrell School's appreciation for human difference is manifest both in its multicultural activities and in its integration into school life of physically challenged students. Because of Principal Gardiner's commitment to assuring that all Farrell students have the support that they need, the school's differently abled students have the necessary human and mechanical assistance for accessing mainstream classrooms. In one kindergarten class, for example, a young boy with cerebral palsy works with a liberator, a computerlike device that enables him to communicate with his teacher and classmates.

Teachers at Farrell have made special efforts to accommodate the needs of differently abled children. As a result of the leadership of the principal, physical therapist, and classroom teachers, students at Farrell reach out to their physically challenged peers. They often push wheelchair-bound classmates around the school or help with bookbags and jackets. One group of kindergarteners, eager to interact with differently abled students, became very distressed when they discovered there were no such students enrolled in their classroom.

In recent years, the Farrell School has sought to undergird its programs encouraging appreciation of differences with structured activities promoting interaction, teamwork, and problem solving among diverse

students. During the 1992–93 school year, a group of Farrell students and teachers attended the school's first session at Fellowship Farm, an educational center in Pottsdown, Pennsylvania concerned with promoting harmony among heterogeneous groups. Fellowship Farm's work with the Philadelphia schools began in the early 1980s when the district, under community pressure, implemented a voluntary modified desegregation plan.

In November 1993 a second group of Farrell students and teachers attended Fellowship Farm's two-day Adventures in Harmony workshop. Teachers selected 40 students in grades six through eight to participate. Teachers identified, in particular, those students considered to be good role models, those who were having behavior problems, and those who were immigrants to the United States.

After an introductory discussion of students' hopes and expectations for the retreat, students plunged into team-building exercises, beginning with "The Acid Pit." Participants were divided into groups; each group faced an imaginary trough of bubbling acid, five feet wide and ten feet long, with a secure rope dangling in the middle. Through cooperation and creative planning—and the use of the rope—each team was to devise a way to get every member of the group safely across the chasm.

Students and teachers, laughing, arguing, cajoling, willed one another lurchingly across the pit. Later, reflecting on their experience, participants congratulated themselves for their encouragement of each other, for sharing leadership, and for "getting the teachers across." They resolved next time to listen more to each other, help "the entire time—not just at the end," and to do "less yelling" and more "believing in ourselves."

Next the group delved into an exercise called "Anatomy of Leadership." Huddled around a giant sheet of paper, small-group members drew the outline of a human body. Then they drew in body parts that would help make a person a great leader. Bodies included "a mouth to speak their feelings"; "muscles to stand up for beliefs"; "ears to listen to problems"; "knees to be flexible"; and "a stomach to digest good ideas."

When participants returned to their small groups the following day, they were asked to recount a personal experience involving conflict. Each group then chose one of these experiences to present in a skit to the large group. First, participants acted out the incident as it actually happened; then the group portrayed how the conflict could have been avoided or promptly resolved using communication and leadership skills.

Students and teachers alike felt their experience at Fellowship Farm was stimulating. "I love this place and wish I can come again," wrote one student in a typical evaluation response immediately following the workshop. Weeks later, students continued to speak enthusiastically about the value of their experience: "Before I used to work by myself," said one, but at Fellowship Farm "I learned that a lot can be accomplished if you work together." Other children learned "not to think negative" and that "you need parents and friends

to help you reach your goal." Children reported that their relationships with siblings and others had improved as a result of their visit to Fellowship Farm.

Teachers' and students' experiences at Fellowship Farm generated a new conflict mediation program at Farrell. During the summer of 1993, fifteen sixth, seventh, and eighth graders attended four days of mediation training conducted by the Good Shepard Neighborhood House Mediation Program of Philadelphia. Students who were identified by their teachers as being good role models, having behavioral troubles, or having immigrated to the United States were selected to participate from each grade level along with two other students. As a result of their training, all fifteen students are eligible to be certified as mediators in the state of Pennsylvania.

In the third floor hallway, a sign counsels: "Do You Have a Conflict? Get The Help of a Mediator." Below, a thick stack of forms sits expectantly on a wooden table. "SCHOOL MEDIATION FORM" is spelled out across the top of each sheet in authoritative typeface. Students experiencing conflicts with peers or staff members including verbal disagreements, rumors, physical fighting, truancy, acting out, rules violations, or property issues, may submit this form to the mediation program coordinator to initiate mediation.

Midday on Wednesdays and Fridays, two mediators and the program coordinator meet with students or staff seeking mediation. After convening privately with both the initiating and responding parties, the mediators and students involved propose ways of resolving the conflict. Once a solution is agreed upon, a contract is drawn up delineating the agreement and consequences for its violation. A follow-up mediation session is scheduled to monitor the success of the resolution.

Students participating as mediators take their responsibility seriously. After resolving an altercation between a Russian-immigrant student and African American student through measured, professional negotiation, two mediators, flushed with pride, reported that they liked serving as mediators because they "liked helping people" and "making the school better."

As the Farrell School becomes increasingly dedicated to practices that encourage bridge building among its diverse students, it simultaneously sustains efforts to build connections to the community and world outside. Guided by the compassion and determination of Principal Brien Gardiner, members of the Farrell school community recently united in a unique effort to rescue a Somali school.

In January 1993, Farrell children sat wide-eyed in a darkened auditorium, their sad expressions illuminated by the images of starved orphans filling the big screen. As the gaunt faces flashed before the Farrell School audience, Robert Mullock, a New Jersey businessman and philanthropist, described the plight of the Somali children. Mullock witnessed the tragic results of civil unrest during a visit Baidoa, Somalia, and vowed to help. Janet Conroy saw Mullock on television and asked Principal Gardiner to invite him to Farrell to explore how the school might help, too.

Mullock described the relief efforts underway in Baidoa, including a project to rebuild a school and orphanage there. The Farrell School children, moved by Mullock's presentation, prepared Valentines for the orphans of Baidoa, each containing a supportive message and a Tootsie roll or lollipop. Weeks later, Mullock returned from a trip to Baidoa bearing photographs of the orphaned children clutching their Valentines and wearing wide grins. Mullock related that some small children would lick their lollipops once and then place them back in their wrappers, saving them for days ahead. In these few vivid snapshots, the Farrell students saw, with wonder and pride, the positive impact their small gesture had had on children thousands of miles away.

Buoyed, the students, staff, and parents of Farrell took their efforts further, organizing a fundraising campaign which raised enough money to rebuild an eight-room schoolhouse in Baidoa at a cost of $1,500 per room. During the campaign, students developed a "policy briefing" on Somalia and traveled to different Philadelphia schools to share their knowledge and solicit support for relief efforts.

The Farrell School community's efforts were recognized by Mohomaoud Aiman, called the "Saint of Somalia" because of his extensive relief work in Somalia. Aiman presented the Farrell School with an arrow, one of few Somali artifacts remaining after the disastrous season of fighting. Aiman also presented other arrows—one to President George Bush, and one to the commandant of the United Nations' forces in Somalia.

Yet Robert Mullock brought an even more fitting tribute. He arrived with new pictures of Baidoa in which images of naked, starving orphans had been replaced by those of well-nourished Somali children wearing Muslim dress. And on the side of Baidoa's rebuilt school was a small plaque. It aptly read: "The Farrell School." This work in Somalia is illustrative of the rare energy and spirit of good will which seem to dominate the (Philadelphia) Farrell School, despite its overcrowded classrooms and underfunded programs. While Brien Gardiner, Janet Conroy, and the responsive teachers and students at Farrell could do much more with greater support—establish, perhaps, a full classroom-based multicultural program, native-language supports, and schoolwide community service projects—the resourcefulness and dedication of the faculty, as expressed in its efforts to date, mark major steps toward realizing a true multicultural community at the Farrell School.

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Fellowship Farm

Fellowship Farm is a center for human relations and social change that offers educational, cultural, and recreational programs. The programs are designed to bring people from diverse backgrounds together to generate understanding and respect for individual and group differences.

Fellowship Farm's work in Philadelphia schools began in the early 1980s when the district, under pressure from the community, implemented a voluntary desegregation plan. Many of the schools were ill-prepared to adapt to the plan and experienced increased tension, conflict, and violence. Parents feared for the safety of their children. Staff did not know how to work effectively with the diverse student population they now found in their classrooms. Moreover, school staff generally had very little understanding, or appreciation, for students who were culturally different.

Initially, Fellowship Farm staff served as mediators to help resolve conflicts and stabilize the school environment. Then, in 1985, Fellowship Farm received funding from the William Penn Foundation to refocus, strengthen, and expand their efforts in Philadelphia schools. Adventures In Harmony was developed in collaboration with staff from Fellowship Farm, leaders from the community, and staff from the Philadelphia School District and the Foundation.

Adventures in Harmony is a special initiative to improve intergroup relations in the Philadelphia public schools. It is composed of workshops designed to increase awareness, sensitivity, and respect for self and others. The workshops emphasize: self-esteem and ethnic pride; human relations and conflict resolution; appreciation of one's own and others' uniqueness; creative and effective responses to cultural prejudices; development of positive support groups; and planning projects to be implemented in schools.

The program ultimately strives to create a leadership group of students that will carry out educational activities in their school to improve intergroup relations and reduce conflict. Significantly, schools must agree to allow the selected students to create and implement the activities. Schools must also agree to allow participants to attend three one-day or six half-day conferences and one overnight retreat. The overnight retreat is a 12-hour overnight workshop held at Fellowship Farm's Conference Center. The conferences are three 5-hour training sessions that take place in the local community. Students also attend a planning session and an orientation meeting for participants bringing the total number of program hours to 30.

Currently, 26 Philadelphia schools—14 high schools, 4 middle schools, and 8 elementary schools—participate in the Adventures in Harmony Program. Each school selects a group of 35–45 students to attend workshops. They must represent a cross-section (racial, ethnic, linguistic, socioeconomic and academic backgrounds) of their school community.

Program staff and school staff collaborate to tailor the workshops to the particular needs of the school. For example, if a school is experiencing a great deal of conflict, the workshops will focus on conflict resolution. If students of different backgrounds do not interact with each other, the workshops will focus on multicultural diversity training. And if a school has a long history of peaceful desegregation, the workshops will focus on helping youth leaders create a school atmosphere that accepts diversity, celebrates differences, and welcomes all students.

The workshops for students depend heavily on an experiential approach. Program staff believe an experiential understanding of the issues is necessary to achieve open dialogue and discussion. For example, in an exercise designed to help students understand the difficulties involved in communication, participants are paired and one member is given a drawing. Then the other member tries to replicate the drawing based on the description of this by his/her partner. Afterwards, the two drawings are compared, and the discrepancies are used as a basis for discussing the many dimensions of communication.

The workshops utilize the Adventures in Harmony curriculum, which offers a variety of ways to teach and facilitate the goals of the program. Each program component provides opportunities for young people to learn and practice the skills and concepts presented. It also stimulates students to consider what they already know about the lesson content and connect it to new information.

Throughout the workshops, personal and group goals are set and directly linked to school activities that reinforce program goals and themes. Staff work to create a safe haven where students can work through issues of identity, communication, race, ethnicity, stereotypes, and conflict. They strive to create an environment where students engage in open and honest discussion about their experiences and begin to problem solve about possible solutions.

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CHAPTER 4

Student Dialogue

All the schools profiled in this section engaged students in direct conversation about race, ethnicity, prejudice, and discrimination. Students and staff involved admit that while "talking about it" can be risky, stressful, and often frustrating, such dialogue ultimately turns out to be a powerfully humanizing experience.

Dialogue involves exploring both the negative and positive sides of intergroup relations. Students share both their pride in their history and cultural traditions along with their experiences of prejudice, stereotyping and discrimination. By portraying all aspects of their

experience, students create full flesh-and-blood portraits of themselves, putting behaviors in context and going beyond cardboard cut-out images of ethnicity.

While none of these programs pretends to create immediate intergroup harmony and understanding, they do reveal to students that despite race or color, all individuals experience the same range of emotions.

B.M.C. Durfee High School

FALL RIVER, MASSACHUSETTS

Durfee High School is an enormous structure tucked beside a busy commercial strip of restaurants and stores in Fall River, Massachusetts. The third largest school in the state, Durfee houses 2,800 students and 330 staff members. One-third of its students are immigrants, the overwhelming majority Portuguese. Most have been in the United States for many years and are English-fluent and highly integrated into the activities and social fabric of the school. Less than 4 percent of Durfee's students have limited English proficiency; less than 8 percent are classified as nonwhite.

Each March, Durfee's vast concrete walls carry the vibrations of an assemblage of cultural performances and presentations known as Multicultural Awareness Week. This event is flavored not only by the experiences of the established Portuguese population, but also by the fresh influences of African American, Cambodian, Vietnamese, Puerto Rican, and Venezuelan immigrants to Fall River. It was these newcomers—some from nearby cities, others from distant countries with unfamiliar languages and customs—whose arrival over the past five years provoked perplexity and interest among Fall River natives and set in motion plans for Multicultural Awareness Week, and its companion piece, the Candlelight Vigil.

Socially isolated by differences in language, dress, manners, and experience, Durfee's Southeast Asian immigrant students are formally segregated as well by their placement in English as a Second Language (ESL) and bilingual classes. In 1990, Colleen Hargraves was a student at Durfee and president of the student government. She witnessed the alienation of these Southeast Asian students from the mainstream of school life and proposed that the student government sponsor a forum for intercultural learning. Student government faculty advisor Ann Marie Charrette embraced the idea and became the driving force behind the creation of Multicultural Awareness Week. Charrette's creative zeal and exhaustive groundwork, along with the support of the administration, elicited a broad spectrum of school and community involvement.

Three years later, although they still comprise tiny minorities of the school population—there are 81 Asian (predominantly Cambodian), 47 African American, and 47 Hispanic students—these new ethnic populations each have a discernible presence in school life. This more fully realized school identity seems directly linked to the high-visibility events of Multicultural Awareness Week.

Multicultural Awareness Week is a celebration of diversity involving lectures, presentations, and performances by students, faculty, and community members. In the course of five days each year, nearly 50 workshops are given on topics such as "Breaking Down the Barriers of Racism," "The Cambodian Refugee Experience," "Paris—From the Sewers to the Tip of the Eiffel Tower," and "Culture and Customs of Venezuela."

A large majority of Durfee's nearly 3,000 students attend at least one workshop during Multicultural Week. Attendance at each workshop averages 60 students. Students' opportunities to attend the workshops depend upon their teachers, who may sign up two of their classes for workshops in the course of the week.

The Candlelight Vigil, also an annual event, is held each December. Initiated in the winter of 1991, the Vigil is an extension of the multicultural sharing at the heart of Multicultural Awareness Week. Student and adult speakers representing a variety of ethnic groups express their thoughts on intercultural harmony and share their own culture-based experiences. Speakers at the 1992 Vigil included a Cambodian refugee and one of Durfee's three Jewish students. The event is held at night and as result attracts more adult and community audience members than does Multicultural Awareness Week.

In 1993, half of the workshops presented as part of Multicultural Awareness Week were conducted by community presenters, a quarter by students, and the remainder by staff or by staff and students. The majority of Durfee's African American students participated as presenters. In one workshop, they used a talk show format to portray the desegregation experiences of Central High School students in Little Rock, Arkansas in 1957.

Latino students also held workshops, including "Students from Other Lands: Santo Domingo, Puerto Rico, Madeira," and "Culture and Customs of Venezuela." A small but significant number of Southeast Asian students participated as presenters. In addition to workshops, Multicultural Awareness Week features a Brotherhood Breakfast, honoring students and staff who have made outstanding contributions to raising multicultural awareness at the school, and an International Luncheon.

Each year Multicultural Awareness Week has expanded its activities and gathered momentum as a defining feature of school activity. The first Multicultural Awareness Week involved only teachers and students, who together presented 15 to 20 workshops in the course of the week. The effort has since expanded to include many community members and more than twice the number of presentations. Preparations for Multicultural Awareness Week are lively. The event is publicized through announcements posted on the Student Government bulletin board and printed in the morning bulletin, notices to teachers, and articles in the school newspaper and Fall River *Herald News*. A multicultural logo contest is held in the weeks

preceding Multicultural Awareness Week and the winning logo is made into a pin worn by presenters and others involved in the program. "You can't miss it," commented one teacher on the event, citing the disruption in class activities, music played in the morning to herald the events, and a special edition of the school newspaper.

As Multicultural Awareness Week has grown in scope and impact, it has become increasingly self-generating. The challenge of recruiting presenters, for example, has diminished as faculty, students, and community members anticipate the event and come forward early on to volunteer their participation. Student organizations such as the African American, Latino, and Asian Clubs, as well as community groups like the Interfaith Council, are perennial resources for workshop ideas and speakers. The Candlelight Vigil also has generated its own momentum, drawing volunteers months in advance.

The strength of Multicultural Awareness Week is evident not only in its self-generating capacity but also in its resilience in the face of change and limitation. A labor struggle during the 1992–93 school year resulted in a work-to-rule agreement among union members. Teachers were to perform only the bare-bones requirements of their positions, taking on no extra responsibilities such as coaching, advising, or producing special projects. As a result, many faculty members were unwilling to contribute to Multicultural Awareness Week.

Because of its recognition in the school community and the energetic leadership of its central organizer, however, Multicultural Awareness Week was not slowed even by this considerable setback. Ann Marie Charrette and Debbie Cabral, Student Government President, turned to the community to find a new crop of workshop presenters, enlisting hospitals, churches, newspapers, and social service organizations. With the addition of the Catholic bishop serving the region, the Multicultural Awareness program had its most prodigious year to date.

Members of the Durfee community describe Multicultural Awareness Week as influential in the life of the school. Students and staff alike characterize it as the primary agent of an "ever-increasing awareness of culture at Durfee," calling the workshops "eye-opening" and "interesting." Coupled with the Candlelight Vigil, the event has enhanced levels of student and staff awareness of the Cambodian immigrant experience. Cambodian students comment that Multicultural Awareness Week and the Candlelight Vigil teach other students "who we are." An African American student remarks that the consciousness-raising workshops "give kids a better understanding of why some kids are like they are," adding that he now understands that "the Cambodian kids had it rough."

Students reacting to a Multicultural Awareness Week workshop through written comments similarly believe that they will take a different

view of Cambodian students as a result of what they've learned. As Multicultural Awareness Week and the Candlelight Vigil have developed, students seem to have become less wary of them and more inclined to speak out and participate. A White student concerned about "reverse discrimination" and a sense of entitlement he perceives among minority students nonetheless feels positively about Multicultural Awareness Week, noting that it affords him "a chance to talk about my opinion . . . it lets you see what you've got inside." A teacher observes that those of his students most easily given to prejudiced attitudes are some of the more likely to participate openly and honestly in workshop discussions. He credits the workshops with awakening his students to their own ignorance; with bringing into focus all that they have yet to learn about other people's cultures and experiences. "They learn about themselves in the context of learning about other cultures," he concludes.

The positive impact of Multicultural Awareness Week extends beyond its immediate impact on participants and audience members. One workshop participant, a Latino student, received praise for his salsa dancing demonstration from schoolmates he had never met. He was one of several Latino students who then approached Ann Marie Charrette with the idea of hanging pinatas and teaching salsa dancing at "Field Day," the annual spring cookout—an event formerly devoid of any multicultural dimension. New activities such as the United Cultures Club, an extracurricular club bringing together students from a range of ethnic groups, and its "United Cultures Corner," a monthly feature in the school newspaper celebrating diversity, further illustrate the creative influence of Multicultural Awareness Week.

This fertile climate is informed and fed both by Multicultural Awareness Week itself and by the demonstrable responsiveness of Multicultural Week organizers to the needs of their diverse constituency. The inception of Multicultural Awareness Week at the earliest stages of immigrant growth is one significant indicator of the cultural sensitivity of Ann Marie Charette, her staff supporters, and student leaders. Even today, three years into Multicultural Awareness Week's effort to engage students in intercultural learning, non-Portuguese immigrants comprise less than 5 percent of Durfee's population.

Multicultural Awareness Week sponsors' commitment to diversity is also evident in their responsiveness to the differing needs of ethnic subgroups. When African American students complained that Multicultural Awareness Week inadequately represented black experience, for example, the students were encouraged to organize presentations themselves, which were included in Multicultural Week the next year. Cambodian students have habitually been less likely than most students to volunteer their participation, probably because Cambodian culture discourages calling attention to one's self through performance or self-promotion.

Charrette helps Cambodian kids find comfortable means of contributing—by showing videos, for example, or using handouts to describe their experiences in Cambodia and the United States. Charrette is also working on ways to elicit Cambodian involvement in Multicultural Awareness Week's sponsoring organization, the Student Government—anathema to Cambodian students because of its reliance on campaigns, elections, and other high-profile activities.

Supporters of Multicultural Awareness Week and the Candlelight Vigil express an evolving vision for work around intergroup relations. They see the dedication of Fall River Superintendent John Correiro to intercultural issues as an opportunity for fruitful work in response to the diversity of the Durfee High School community. Some propose that Multicultural Awareness Week be accompanied by permanent, ongoing multicultural learning in the classroom through a formal curriculum, and that the program itself be established as an official school program in place of regular classes for one week a year. Others identify monthly or even weekly cultural performances as effective means of enhancing an atmosphere of cultural learning.

Some students and staff believe that all members of the school community should be exposed to those Candlelight Vigil and Multicultural Awareness Week presentations whose themes are most central to the Durfee High community. As it stands, many students and teachers do not attend the Vigil and may never attend awareness workshops on the Portuguese, Southeast Asian, Hispanic, or African American experiences if teachers sign up for less cogent topics such as Russian crafts or French cooking.

Multicultural Awareness Week is well positioned to become a defining feature of school life. Strong support from building leaders is essential, and can function to make participation in several substantive workshops each year an established facet of every student's and teacher's experience at Durfee. Institutional support can also help insure that the effort is sustainable by redefining staff positions and providing release time for students and staff to participate more fully in producing Multicultural Awareness Week. As it stands, despite broad-based expressions of support, one faculty member and a few student or faculty contributors manage essentially the entire event.

Multicultural Awareness Week sponsors can maximize the event's effectiveness by seeking out workshops that best address the needs of the community. As student comments attest, workshops that provide insight into cultures represented within the school are likely to have greater impact than more arbitrary choices. Meaningful follow-up to the workshops through classwork and school events is also essential and requires support from faculty and school administrators.

Possibilities for growth aside, the facility and speed with which a few students and a committed faculty member were able to create a meaningful multicultural tradition at Durfee High School is impressive. Within three years, Multicultural Awareness Week, along with the Candlelight Vigil, has raised awareness levels among all segments of the population and created community expectations for its own perpetuation. It has also provided a frame of reference for shaping new activity and rethinking old patterns and projects. With hard work, creativity, and support from building leaders, those dedicated to intergroup understanding at Durfee can expand upon these early successes.

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Huron High School

ANN ARBOR, MICHIGAN

The early-morning trays of donuts and cider jugs long vanished, the lunch tables sponged down and returned to their folded A-frame positions, the sounding of bells and shuffling of students reverberating through the halls for the final time, a tired group of Huron High School students slowly rise from their chairs in the cafeteria and gather their jackets and knapsacks. They cast each other friendly glances or tentative, somber nods as they prepare to leave, tossing crumpled paper cups into nearby trashcans, stomping sleeping feet.

The day has left them weary. But it has warmed them, thawed them, loosened them. As they move past one another, they meet each other's eyes. They see each other three-dimensionally, perhaps for the first time. They see a person with unique opinions and struggles where before they saw only "a Black kid," "a White kid," "some Spanish girl." Two seniors, one Asian, one White, have argued about gay rights; three African American students have vigorously defended the Black Student Union against the criticism of White and Latino detractors; White and Black students together have expressed their indignation at the bias and disrespect they perceive on the part of teachers toward students.

These students are emerging from a six-hour discussion, a centerpiece of Huron's Project US: Understanding and Sharing Diversity. Project US currently involves three major components: the training and utilization of students as counselors and conflict mediators (the Peer Facilitators Program); following additional training, the utilization of students as leaders of diversity workshops like that described here (the US Peers Program); and an elective interdisciplinary course focusing on issues of ethnicity and prejudice. All three components, along with several others now defunct, were part of a strategy developed for Huron by Marquette University professor Dr. Robert Shuter after a racist incident plunged the school into turmoil in 1987.

In September of that year, a teacher admonished a group of African Americans with an unmistakable and particularly egregious slur. This slur, needless to say, was disturbing in itself—but the entrenched interracial divisions that it unmasked at Huron had even more devastating implications. For black students and parents, the comment tapped a deep well of frustration, outrage, and hurt at what they experienced as a school atmosphere subtly—and not so subtly—laced with misunderstanding and prejudice. For other school-community members, too, the slur signified a broad alienation among Huron's many ethnic groups. It was, as Shuter remarked

to a local newspaper after visiting Huron, "the ‹ ρ of the iceberg." For some, however—particularly some White staff members—the teacher's comment was a defensible mistake, and the furor surrounding it an overreaction.

For the most part, those who took the incident seriously prevailed. Principal Dr. Joetta Mial, who became the first African American high school principal in Ann Arbor three years earlier, took action immediately to direct student and faculty attention toward constructive avenues for change. She hired Shuter to help the Huron High School community develop an appreciation of cultural differences and open lines of communication between ethnic groups. Shuter confirmed Mial's and others' fears of a divided school. "Even the games are segregated," he remarked at the time. "The Black kids go to the basketball games, the White kids go to the hockey games. I've never seen anything like it. The [classroom incident] wasn't the problem, it was the symptom."

Shuter set out to design a program that would involve all school constituents in a community-building process. His initiatives included staff education, parent outreach, and peer leadership activities. The program was overseen by an executive committee composed of faculty, parents, and students.

Staff members attended day-long trainings on intercultural communication. Parents were invited to share their concerns and exchange points of view at regular meetings. A schoolwide student assembly and fair, called "US Day," gave students an opportunity to share dance, music, food, art, and games connected with their culture. Finally, trainings were initiated to equip students to counsel one another and to conduct multicultural awareness workshops with their peers.

Lamentably, only a few aspects of the original Project US program still function. Diversity-related staff trainings have been reduced to one brief session a year; parent outreach efforts have waned; schoolwide multicultural social events are scarce.

Yet the Project US efforts that remain are remarkable in their structure and, according to many participants, their outcomes for Huron High School students. Although Shuter's intensive consultation with the school is over, the goals and activities that emerged in response to the 1987 crisis are carried on by several staff members, including Principal Mial, Assistant Principal Robert Russell, and, most actively, by Project US staff members Richard Ballard and Lori Wojtowicz, who work part time on Project activities.

During a one-credit elective course, Ballard and Wojtowicz, along with a school counselor, train students to serve as Peer Facilitators. These students then staff a counseling office for an hour a day to provide emotional support and mediation services for peers needing help. Peer Facilitators receive academic credit for their work.

Peer Facilitators who demonstrate leadership abilities and good communication skills may go on to become US Peers. They attend a two-day off-

campus training program, again conducted by Ballard and Wojtowicz, which prepares them to facilitate day-long multicultural workshops. Generally, 15 to 20 students of diverse ethnic backgrounds become US Peers each year.

Currently, four day-long multicultural workshops are held annually, involving 200 student participants. Students are limited to one workshop during their four years at Huron High School. For the 1993–94 school year, there were 800 applicants for the 200 spaces available. Project US staff make selections by balancing several factors, including grade level, race, gender, language, and special needs. 1993–94 participants were 40 percent African American, 20 percent Arabic, 10 percent Asian, and 30 percent Caucasian, along with small numbers of Latinos or Native Americans.

Schoolwide, the student population of 1,660 is 69 percent White, 20 percent Black, and 12 percent Asian, with a small minority of Latino, Middle Eastern, and Native American students. Although the school is located in an affluent white suburban neighborhood, students of various ethnic backgrounds are bused to Huron from all over Ann Arbor in order to achieve a racial balance.

On a crisp October morning, a steady stream of students winds its way under the archway marking the entrance to Huron High School. Calling out greetings, wrestling with overloaded bookbags, the students gradually disperse inside the building, heading for the shiny lockers that line the hallways, for nearby classrooms, or the clean comfort of the library.

Others enter the cafeteria wing of the modern, low-lying school building. These students arrive expectantly, hastening to sign in with Lori Wojtowicz at a long registration table set up along one wall of the bright lunchroom. Appropriating powdery donuts and cups of cider from a refreshment tray, they nervously return the greetings of a few fellow students, who, distinguished by their name tags, confidently circulate among the new arrivals.

Soon the student leaders usher their peers into chairs positioned in a large circle, each bearing the name tag of one of the 50 workshop registrants. The names on the chairs have been thoughtfully arranged so that Black, White, Asian, male and female, and lower- and upper-grade students sit side-by-side around the circle. Richard Ballard and Lori Wojtowicz sit nearby, looking expectantly toward the US Peer workshop leaders.

US Peers introduce the purpose of the workshop and its ground rules. "We're here to discuss sensitive issues," they caution; "to educate each other, not to kill each other." "Ask questions to clarify and figure out where people are coming from," they advise. To begin the session, two leaders, an African American male and European American female, guide their fellow students through a simple ice-breaker activity. "Touch elbows with the person to your right—touch shoes with the person to your left—touch heads with someone you have never met!" Students laugh as they collide amiably with one neighbor and then the next, and move around the room to greet unfamiliar peers.

As the atmosphere softens, the US Peers call on seven volunteers to sit at one end of the circle and give their perceptions of problems afflicting the school. "The root of the problem is not listening to each other," begins one student, a senior girl. A European American boy sees "racial prejudice and ignorance" as the most significant barriers to harmony. "The problem is not just Black and White, " adds an East Indian American student, identifying other ethnic groups and social cliques as just as insular as Whites and Blacks. An African American student expresses her view that "the teachers' lack of respect, their prejudices" is a central obstacle to change.

These comments spark lively responses from other students. The US Peers leading the discussion ask questions to elicit dialogue and reflection: "Do you think it's hard to talk to administration?" "Can someone define what respect from teachers is?" Students raise their hands with greater urgency as the discussion accelerates, and shortly they are blurting out their comments and talking over each other, gesticulating fiercely. A US Peer stops the discussion. "People aren't listening," he observes, and begins the dialogue afresh, calling on people one at a time.

At 11 o'clock, the large group is split into two, and each subgroup convenes in a regular classroom. In one classroom, a discussion about racial stereotypes and misunderstandings ignites. "It's a double bind. Before you can be yourself, you have to prove that you're not like all the stereotypes of blacks," protests one student. A classmate concurs: "I'm tired of coming to this place every day and having to prove that I'm as good as everyone else." A White freshman girl later contributes her own feelings of bias: "The African American students are getting all the help and I can't get help."

The discussion moves to the issue of the legitimacy of the Black Student Union, a well-established group with 125 members. White and Latino students express skepticism as to the purposes and positive impacts of the organization. Several Black students and an Arab student defend the group, the Arab relating the significance for him of his membership in the Arab Student Union. As the conversation unfolds, opinions shift. The African American and Arab students describe what for them are critical functions of ethnic organizations. Gradually, several participants begin to feel less stung by what they had perceived as the exclusionary nature of the clubs, and voice a new understanding of the value of the groups.

Over lunch, US Peers plan strategies for the afternoon session. As they devour thick slices of pizza and cold sodas, they review the morning activities and discuss steps for improvement, including how to make taciturn students feel more comfortable speaking out in the group. Richard Ballard and Lori Wojtowicz attend the session, but make few comments. As they conclude their discussion, the student leaders discard their napkins and soda cans and straighten the classroom desks without prompting.

The afternoon session is led by a new pair of US Peers, who solicit five White and seven Black students to participate in a game of "agree/disagree." Participants sit in one of two rows of chairs facing each other in the center of the room, according to whether they agree or disagree with controversial statements put forth by the group leaders. Topics include adoption by homosexual couples, the media's effect on sexual attitudes, sexual harassment, and trust among friends. In each round, the students' shifts to the "agree" or "disagree" chairs and their explanations of their views spur lively debate among the entire group.

The afternoon concludes with students sharing their perceptions of the day. "We just argued," says one, wearily. "We don't need to reach conclusions. I got to listen to other people's point of view. We need to do this on a monthly or weekly basis," contributes another. A third agrees: "Problems got put out there. It's a beginning." "I changed some of my feelings," "It brought up issues and changed my opinions," "I understood other people's views better," chorus several students. As the last bell sounds in the corridors outside, students straggle to their feet, tired and gratified.

Project US workshops are tightly organized and seamlessly run, almost entirely by students. It is clear from the smooth transitions and constructive atmosphere that characterize the workshops that US Peers have been well prepared for their leadership roles.

Project US strategies have been embraced by a few faculty members outside of the project, most notably in a three-hour block of integrated English, Social Studies, and Earth Science, team taught by three teachers. These teachers, impressed with the US workshops, decided to designate a day each month for a student-run "town meeting" in which their 90 freshman students could freely express their views and practice independence from their teachers. The teachers are pleased with the outcome. "It would be dangerous not to have this type of program," relates one. "It defuses feelings and gets kids energized."

Project US has inspired interest beyond Huron High School's walls as well. Project staff and students have conducted workshops for schools in Detroit, Fort Wayne, and Lansing, and the Project has been touted by several Michigan papers.

In spite of its successes, the program faces significant barriers to expansion. Once the original crisis faded from consciousness and Dr. Shuter was no longer serving as a consultant to the school, Project US lost visibility and support within the school. Workshops, originally held once a month, became less frequent, and other parts of the original plan disappeared altogether. Plans for extending the program to other high schools in the area were postponed.

Although most faculty support the Project, those who initially felt that Project US was not worthwhile continue to voice their opposition to it.

During the first two years of the program, US workshops were open to faculty members. Some of the program's detractors stopped in for short periods, heard the candor, tension, and emotional outbursts that often characterize the sessions, and left feeling that the program was not accomplishing anything positive. At the suggestion of Rich Ballard and Lori Wojtowicz, Principal Mial decided to invite staff to attend the workshops only if they did so for the entire day, in order to witness the positive changes that occured in the course of the workshops (substitutes were provided). Only a few faculty have attended for a full day.

Faculty members' support—and their level of cultural sensitivity—remains a central concern for Ballard and Wojtowicz. "I would hope that the faculty would confront its institutional racism. Students do a good job of it, but the adults have trouble with this."

The commitment of district-wide administration to expanding this program is also questionable. For example, the segregation of students with disciplinary problems undercuts Huron's ability to bring these alienated students more into community with classmates of other cultures through Project US. Additionally, the district has remained cool to efforts to expand reform initiatives within the school.

Nevertheless, the need for the mediation, counseling, consciousness raising, community building, and leadership development activities of Project US remains strong at Huron High School. Many faculty members fear that increased gang activity among students will result in intergroup violence at the school. Students, 600 of whom are denied a seat at a Project US workshop each year, clearly feel an urgency to bridge cultural barriers and express the fears, frustrations, and hopes they experience as part of a multicultural environment.

The 1987 crisis, however upsetting, served to jolt the Huron High School community into positive action on issues of race and prejudice. Under the skilled guidance of Richard Ballard and Lori Wojtowicz, Project US has empowered students to create change. Their power to do so could be extended, so that more students are involved and more avenues of action available.

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Miami Beach Senior High School

MIAMI BEACH, FLORIDA

From the glittering steel and glass structures of Miami emerge strips of highway curving south to Key Largo, west to Naples, and east to Miami Beach. The eastbound road swiftly transforms into a causeway cutting across the gleaming turquoise waters of Biscayne Bay. It travels into Miami Beach and along canals lined with palm trees, affording impressive glimpses of stucco houses with Spanish roofs and luxuriant gardens of hibiscus and lemon trees.

Gradually the expansive houses and lush greenery give way to modest storefronts and concrete apartment buildings ridged with balconies. Miami Beach Senior High School, a low, sprawling building lodged behind a sea of parked cars, is flanked by homes and apartment buildings painted pastel shades of orange, blue, and pink. In front of the school a weathered sign, draped with a fishing net, bids students and visitors welcome in English and Spanish.

Inside the classrooms and courtyards of Beach High, 2,800 students representing 79 different nations work, play, eat, converse, rehearse, flirt, and fight. More than half of these students are foreign born; 61 percent speak a language other than English at home. Fifty-eight percent are Latino. There are substantial Anglo, Haitian, Caribbean, and African American populations, as well as tiny Asian and Native American minorities. Twenty-seven different languages are spoken by young people whose faces, in a range of hues, create a living portrait of humanity.

Miami Beach owes its extraordinary multiethnic character to the striking geographical outpost it occupies at the very tip of the United States. The skinny ledge of land, linked by narrow strands of roadway to the south Florida coast, absorbs thousands of newcomers from island and Latin American nations. Beach High School has become increasingly diverse since the 1960s, when efforts to integrate black and white students in the Dade County schools coincided with the area's first influx of Cuban refugees. A second wave of Cuban immigrants in the 1980s paralleled the arrival of Haitian, Central American, and South American newcomers.

The exceptional ethnic richness of Miami Beach creates unusually dense challenges for educators. Miami Beach High School, anxiously aware of its status as the point of convergence for young people from a broad range of nations, has tried to keep pace with its changing population through various programs recognizing and celebrating the unique character of the school.

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Among these efforts are "cultural minicapsules," brief descriptions of a geographical, historical, or cultural dimension of an ethnic group's identity, which are broadcast during morning announcements. The Heritage Panel, a program sponsored by the National Conference of Christians and Jews, affords students opportunities to reflect upon and share their ethnic experiences. International Day, for which students are released from classes for a half day to visit booths and experience ethnic foods and costumes, further contributes to cultural understanding. In addition, teachers at Beach High participate in professional development to enhance their understanding of diverse classrooms.

Many Beach High teachers and administrators are aware that while positive, these community-building efforts are insufficient to the raging needs of an enormous, urban, adolescent population, many of whom are newly arrived from Guatemala, Brazil, El Salvador, Haiti, Colombia, or Jamaica. The Heritage Panel is the most promising effort: it provides all Beach High students with a hands-on experience in cultural learning, relates cultural learning to the personal experiences of students, empowers students to teach each other, and results from collaboration between school and community.

The Heritage Panel is implemented in high schools across the country through the National Conference of Christians and Jews. The first trainings in Dade County took place in December of 1991 in Palmetto and Killian High Schools; Beach High students were trained the following March.

Administered by Miriam Kassenoff, an English teacher and community outreach specialist for the Dade County Public School Division of Multicultural Programs, and Marilyn Carlson, Assistant Director of the National Conference for Christians and Jews in Dade County, the Heritage Panel prepares students to visit classrooms to facilitate discussions of race and culture. The student panelists share their own ethnic experiences and invite their audience to do the same. With the classroom teacher serving as a moderator, students engage in an open discussion of ethnicity and its impact on relationships in the school and community.

The Heritage Panel training takes place at a Miami Beach hotel, where students, teachers, and program administrators meet for two days of intensive work on issues of prejudice and ethnicity. At the training, students are encouraged to confront the prejudgements they make about people every day based on language proficiency, skin color, style of dress, gender, and other factors. They reflect upon their own experiences as victims of prejudice, and discuss the sources and emotional consequences of stereotypes.

The students also share with each other positive aspects of their particular ethnic heritage. They bring in an object from home that symbolizes an important aspect of their ethnicity, race or religion. In presenting the object, students are asked to describe its functions and meanings, and relate its

personal significance for them. Finally, students work on the presentations they will make as part of the student panel. Each panelist will be asked to share a cultural tradition practiced within her or his family and an incidence of prejudice that she or he has experienced.

Miami Beach High School has thus far trained forty students to serve as panelists. These students, representing a range of races, ethnicities, and religions, serve on panels of five which visit classrooms at teacher request. Nearly all of the 2,800 students enrolled at Beach High have attended a Heritage Panel discussion.

In one Heritage Panel session last April, African American, Colombian, Haitian, and Jewish students made a presentation to an English class. A Haitian student, wearing a dress shirt and slacks, told of big feasts at which the older and younger members of his family came together to celebrate life and eat traditional Haitian food. A Jewish student described her family's reverence for knowledge and their related devotion to the television show "Jeopardy."

As the discussion turned to incidences of prejudice, the students listening shifted in their chairs, a few stilling their pens, which had been scratching mindless patterns onto notebooks or desktops. An African American boy, his feet casually propped on the chair in front of him, sat up to relate his distress at seeing people reach over to lock their car doors when he walked down the street. Two other students, both Haitian, echoed his dismay at the suspicious attitudes of shopkeepers, police officers, and others they encountered on a daily basis in their community.

The intercultural dialogue initiated by the Heritage Panel is a fruitful starting point for the sure and gradual achievement of intergroup understanding at Miami Beach High School. The program is beginning to expand—student panelists are now solicited from the general student population rather than hand-picked by teachers—but much more remains to be done. Although all Beach High students are exposed to Heritage Panel discussions, for example, their contact with the issues brought to light by the program is fleeting and may seem superficial. Ideally, every student would receive the training given to panelists; and purposeful, responsive follow-up activities should be designed to maximize the early instances of insight and openness made possible by the Heritage Panel.

The vastness of Beach High and the extreme diversity of its population clearly demand comprehensive programs to nurture a sense of community among students, staff, and parents. Of course, the very vastness and diversity that make unity imperative make it difficult to effect. Forward-thinking faculty members visualize not only a more developed Heritage Panel but also new programs that might bring about a greater sense of belonging and mutual understanding among Beach High constituents. Efforts to implement some of these ideas—including a required course

for all students in cultural awareness, and increased involvement of community members in developing cultural enrichment programs—began in earnest in September of 1993.

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National Conference of Christians and Jews

The National Conference of Christians and Jews (NCCJ) is a national nonprofit, nonsectarian human relations organization. Founded in 1928 with the goal of reducing prejudice and intergroup conflict, NCCJ has developed and adapted its activities within the constantly changing American scene. Now the nation's most comprehensive human relations organization, NCCJ has offices in 75 major regions of the country and continues to strive for a workable pluralism.

Although each regional office adapts programs to local needs, the work of all NCCJ programs are united by three common objectives: 1) To nurture individual self-worth; 2) To encourage the acceptance and appreciation of persons different from one's self; and 3) To discover ways in which all persons can cooperate in the enjoyment and sustenance of a democratic society. NCCJ programs are divided into four areas: youth and education; community relations; interreligious dialogue; and the workplace. This profile will focus on just one of NCCJ's areas of concern: youth and education.

Among its short-term residential programs for young people, NCCJ offers Brotherhood/ Sisterhood USA and Anytown, both of which bring youths of various racial and ethnic backgrounds together for intense living experiences and workshops away from the daily demands of society.

Other programs, such as the Youth Leadership Program, are school-based training programs for young people that take place throughout the school year and are designed to complement summer workshops and residential programs. Another example of school-based programs is the Heritage Panel. The Heritage Panel is conceived of as a process as well as a program, designed to stimulate dialogue, identify problems and assist in bringing greater communication between people of different racial, ethnic and religious backgrounds. During two-day training sessions, students develop insights and new views of themselves, an understanding of their own prejudices, new understanding of the cultural backgrounds of others, such as newcomers to this country, and the racial problems that confront our society.

Different regional offices fashion programs to fit local needs. In Ohio, students meet with faculty advisors on weekends to brainstorm how they will tackle human relations issues in their schools. In New York, high school students engage in problem solving and mock presentations before their peers and trainers, receiving feedback on how to get their message across. In Rhode Island, senior citizens are trained as volunteers and then placed in elementary schools to help students build self-esteem and mutual respect. In Texas, students marked the 200th Anniversary of the Bill of Rights by offering their own opinions and interpretations of landmark Court cases. The list goes on.

NCCJ also serves educators and youth through their extensive listing of recommended books for children and adults that portray relationships among people of different cultural backgrounds, races, and religions. For a more complete listing of NCCJ programs and resources available in your region, please contact either NCCJ's national office or your regional NCCJ office.

See Resources Section for address and phone number of the National Conference of Christians and Jews.

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Milpitas High School

MILPITAS, CALIFORNIA

Kathy Conradson recalls being stunned after a classroom discussion of *The Grapes of Wrath* revealed strong anti-immigrant feelings among some of her students. These students did not sympathize with Steinbeck's hungry migrant workers—nor with newcomers to their own community. Instead, they tended to "express fear, talk about immigrants taking jobs away, say immigrants should fit in faster, and that [society] will have to pay for them [in social services]." Conradson remembers with dismay.

The hostility of the established resident students at Milpitas, like the scorn directed at the Okies, exists within an important historical context. Milpitas, six miles north of San Jose, grew from a small farming community of 25,000 to a city of 50,000 in ten years. This tranformation resulted largely from the rise of the Silicon Valley in the neighboring communities of San Jose and Palo Alto. The high-tech industry brought an influx of commuter residents to Milpitas, including many foreign-born Asians and Latinos, that culminated in an incredibly diverse population. Interethnic tensions in the formerly Anglo and established resident Latino community ripened, reflecting the strains brought on by this new diversity.

The city's unease, recalled Conradson, was evident in two incidents involving the Vietnamese community. Several years ago, the local Vietnamese community got support from city government to build a cultural gathering place centered around Vietnamese arts, food, and traditions. The resulting market was the target of attempted arson, leading some in the community to speculate that the motivation was anti-Asian bias. In a separate incident, a request by the local Vietnamese community to raise the flag of former South Vietnam at a Lunar New Year celebration was rejected by the City Council.

Changes in Milpitas High School paralleled those in the larger community. Once dominated by longstanding Anglo and Latino populations, the school became one-third recent immigrant. Asians now make up nearly 30 percent of the student populationof 2,100. Filipinos are counted separately and make up 15 percent of the school's population. As in the broader community, diversity at Milpitas High School has wrought tension and distrust among groups.

Instances of prejudice and exclusion are the common symptoms of intergroup tension at Milpitas. One Filipino student stopped coming to class because classmates teased him about the color of his skin. Anglo and Latino

students expressed resentment of Vietnamese students who excel academically. A Mexican American student used a schoolwide "speak-out" rally to unleash venomous indictments of teachers and students of other ethnic backgrounds. Even in the face of such disruptions, few teachers express support for efforts to explicitly address issues of race and ethnicity.

Of course, some at Milpitas High School speak not in voices of anger or denial but in voices of conciliation and understanding. In Kathy Conradson's class, a Filipino girl expressed her feelings about her family's plight in coming to the United States and her vision of this country as the fabled land of opportunity. She went on to express distress about not being accepted here. "Everyone got very quiet and realized that maybe there's another side to the story," Kathy Conradson remembers.

A few other students also ventured constructive comments during Conradson's class discussions. They spoke reasonably, urgently, and with compassion. Although one or two were established resident Latinos, one or two Anglos, and one or two immigrant Vietnamese or Filipino, all articulated a similar understanding of the dynamics of race and prejudice and a similar commitment to change. Conradson recognized in this group of students a common education. All, she wagered, had been students of Jack Weinstein in Facing History and Ourselves.

Three years ago, English teacher Weinstein proposed to Milpitas Principal Chuck Gary that an antibias course be introduced based on a curriculum developed by the Facing History and Ourselves National Foundation in Brookline, Massachusetts. The curriculum uses in-depth study of the Holocaust as a vehicle for broader lessons about the nature of power, hatred, politics, and prejudice.

Gary agreed that such a course would empower Milpitas students to unravel racist assumptions and work toward interethnic harmony. The course was instituted as one of the high school's many elective courses, available to students at all grade and skill levels. A total of 100 students enroll in Weinstein's course each year.

The Facing History curriculum asks students to examine their own prejudices as well as their experiences as victims of prejudice. Students explore the pervasiveness of stereotypes and their common motifs across ethnic groups. Class discussions include intensive consideration of the "code words" of bias. Students examine how simple exclamations such as "those people are so pushy" instantly stigmatize an entire population based on the territorial fears of the speaker. In addition, as part of their education in community building, all Facing History students are required to devote time to community service projects.

Students cite positive effects of the Facing History and Ourselves class. "This is the only class [in which] you can really say how you feel," reported

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one student. Others agreed that they have become more aware of their own feelings as well as their attitudes toward others. "We've become more sensitive to what we say and what others say," related a student. "You try and stop yourself and others from saying racial slurs. And we talk about what else can be done to improve relations at school."

Some adults at Milpitas, like Kathy Conradson, also praise Facing History for raising awareness among students and giving them the vocabulary with which to discuss issues of prejudice. Some teachers have made other efforts to bring issues of race and ethnicity to the forefront of schoolwide dialogue. Eight teachers and Principal Chuck Gary attended a four day intensive antibias, multicultural education training seminar sponsored by the Facing History and Ourselves National Foundation and the Holocaust Center in San Francisco. Several of these teachers have since instituted some of Facing History's program themes and techniques in their classrooms.

Aside from the *Facing History* elective, the most significant attempt to nurture intercultural understanding at Milpitas is perhaps the "speak-out" rallies designed to air students' feelings on issues of prejudice. The acquittals of Rodney King's attackers in the spring of 1992 sparked strong feelings among students. Principal Gary recognized that both adults and young people urgently needed an outlet through which to express their outrage and engage in forward-looking dialogue. He released students and teachers from classes for a schoolwide "speak-out" in the school's courtyard. This discussion, which revealed a dramatic depth of feeling among students about issues of race and bias, proved one of the most eye-opening and pivotal events in Milpitas High School's recent history.

An attempt to duplicate the "speak-out" in 1993, however, fell short. The second rally lacked a clear focus, guidelines for participants, and the compelling context of the Los Angeles riots that helped shape and fuel the original discussion. Despite the ambivalent result of the second "speak-out," both rallies unquestionably demonstrated the need for interethnic dialogue at Milpitas High School—and both hinted at the constructive impact of such efforts. Principal Gary believes the rallies demonstrate that "relationships are important here on campus . . . we have to hear [students'] feelings. Nothing can change if there's no dialogue."

Chuck Gary, Jack Weinstein, and their supporters among the faculty have plans to expand Milpitas High School's attention to issues of diversity. Both Gary and Weinstein would like to expand the number of teachers teaching Facing History to make the class available to more students. In addition, Gary plans to develop "study guides" to help focus future "speak-out" rallies and help teachers direct follow-up discussions with their students. Gary recognizes that staff members at Milpitas need guidance in responding to cultural diversity in their classrooms. He hopes to implement "valuing diversity" training seminars for the high school faculty.

Efforts to bring issues of race and ethnicity to the fore at Milpitas High School face a rocky road. Faculty members are resistant to acknowledging both the tensions and the opportunities for enrichment represented by the new diversity. Students—as teachers like Kathy Conradson acknowledge—bring to the issues intense hostilities, fears, frustrations, and hopes. City leaders, unhelpfully, have been loath in embracing new populations and identifying constructive avenues for community exchange. These factors make working for change at Milpitas High School arduous, uncertain—and essential for the future of the community.

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Facing History and Ourselves

"Facing History and Ourselves is a curriculum that honors duality: process and product, head and heart, history and ethics. Much is demanded of those who participate in this course, not the least of which is the continued capacity to express sadness, to avoid the easy answers and stereotypes that can so easily distance us from human experience, from others, and even from ourselves."

These are the words one teacher uses to describe the impact of the Facing History and Ourselves (FHAO) course on her students. FHAO is a program designed to help teachers and students examine how prejudice, hatred, racism, and antisemitism develop: both on the stage of world history and within the human heart. Facing History strives to make direct connections between the lives of students and historical events and personalities. Using the case of the collapse of democracy in Germany and the rise of Nazi totalitarianism, the program offers a curriculum that examines such issues as the abuse of power, unquestioning obedience to authority, and the ways in which such abuse was resisted.

Students begin the course by facing themselves and tracing their roles as individuals in society. In subsequent weeks, they study the collapse of democracy in Germany and the rise of Nazism. Students learn about individuals who had to make difficult decisions. They study the time frame in which they had to make those decisions. The students read painful disclosures of professionals who, shortly after Hitler's rise to power, had to decide whether to take an oath to Nazism or risk ostracism and possible unemployment for not complying.

Having analyzed the complexity of their own decision making at the outset of the course, the students find themselves wondering, "What would I have done? What should I have done? What could I have done?" During the final sessions of the ten-week course, students begin to address questions such as, "What will I do if threats to my personal freedom and the freedom of others arise?" This approach helps students see that history is not inevitable, that individuals have an opporutnity to alter the course of events.

Facing History and Ourselves was founded in the mid-1970s by two teachers at a high school in Brookline: Margaret Stern Strom and William Parsons. After attending a conference on the Holocaust they both came away convinced that the Holocaust was a watershed event that should be taught to American youth in detail. With the approval of their principal, they formulated lesson plans on the subject and began teaching from them.

Children in their classes began going home and asking their parents tough questions. An adult education program was then set up for parents to help them understand what their children were tackling in school. Soon other teachers became interested. With the approval of the superintendent the program was expanded to include all Brookline schools.

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FHAO is now a national nonprofit organization that offers workshops, teacher-training institutes and classroom-based programs nationwide. The Facing History course is being taught in over 1,500 schools and communities in 46 states and Canada to approximately 450,000 students annually. Courses range from 8th to 12th grade offerings to adult education classes.

Facing History also operates a Resource Center out of their headquarters in Brookline, Massachusetts. The Resource Center provides educators with services and resources for examining the History of the Holocaust, genocide, and racism. The Center has an extensive collection of books, films, videos, and article files on the subjects. In exploring the subjects, the Center emphasizes issues related to adolescent and adult development, such as peer pressure, blind obedience, conformity, scapegoating, and stereotyping.

The program's resource manual provides a repository of reading for the student and simultaneously functions as a lesson planning aid for the teacher. Supplementing the resource book are audiovisual materials that teachers may borrow from the Facing History Resource Center and speakers from the center who regularly visit Facing History classes.

Educators attend introductory workshops that explain how the Facing History program works. Once a school or a teacher decides to adopt the course, that institution or individual maintains an ongoing relationship with the staff of the Facing History Resource Center. Members of the Facing History staff help teachers prepare lessons and syllabi appropriate to their school. Staff members videotape the classes of teachers who want to view and critique themselves, looking for opportunities for teachers to listen more carefully, to allow silence, and to ask open-ended questions.

In addition, each year the center conducts one- and two-day awareness workshops and three- and four-day institutes in the United States and elsewhere to acquaint teachers, support staff, school administrators and clergy with the dynamics of the program.

Teachers report that students have been able to use the lessons of Facing History to confront the present. Bill Miller, a middle school teacher in Concord, Massachusetts, discusses how Facing History helped his students face the Los Angeles riots: "The morning after the verdict I taped some scenes from the Today Show. We had a wide-open discussion. A couple of African American kids from Boston said it was more than a riot, it was a rebellion, a form of resistance in response to 350 years of oppression. The White kids listened. Some of them got upset; they said it was just looting people taking what they wanted. There was tension. But the kids have learned from Facing History that tension is okay—that there can be tension and still be respect. Facing History respects students more than any other program that I've seen."

See Resources Section for address and phone number of Facing History and Ourselves.

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School Partnership Program

NEW YORK CITY, NEW YORK

A student from the Mahalia Jackson School sat nervously on a school bus, her face pressed anxiously to the glass as the bus lurched past the familiar streets and stores of Crown Heights, through block upon block of brownstones and housing projects, and finally to Coney Island. Her classmates, some from Jamaica or Trinidad, some born in Queens or Brooklyn or Jersey City, New Jersey, strained to see out the windows as the bus turned down Neptune Avenue. They grew quiet when a large brick school building came into view, "The Mark Twain School" posted above its imposing entrance.

Shortly—after the teachers had conferenced at the front of the bus, checked their watches, and lead the students off the bus and into the unfamiliar school building—new teachers appeared and greeted them with smiles, then guided the group through the corridors and into a room where 25 Mark Twain students fidgeted on plastic chairs. Like the Mahalia Jackson students, the Mark Twain students were nervous sixth, seventh, and eighth graders; but they were White, mostly, returning the anxious gazes of the arriving students with uncertain looks.

In a big group, at first, and then more intimately, these disparate batches of New York City public school students came together in discussions and projects spanning more than two school years. Wrestling with issues of race, bias, and divisiveness, they learned to reach across the jagged social chasms scarring New York City and come away with new friends, new insights, new energies. Their work together marked the beginning of the School Partnership Program.

The Partnership's roots dated to 1986, when a brutal murder shook Brooklyn, home of both the Mahalia Jackson and Mark Twain Schools. In the nearby Howard Beach section of Queens, a Black teenager named Michael Griffith was struck and killed after being forced onto a crowded expressway by a gang of bat-wielding Whites. Following Griffith's killing, "there was a real sense that something needed to change," reports Michael McQuillan, Director of Intergroup Relations in the Brooklyn Borough President's office. "By change, I mean moving from the language of abstraction that we usually use to talk about race to dealing with specific obstacles that need to be confronted to improve relations."

Nowhere was this sense clearer than among the city's young people. Borough President Howard Golden received letters from students and teachers at two Brooklyn schools expressing distress about the Howard

Beach killing and seeking suggestions about how they might contribute to harmonious relations between groups. "Students were very concerned about [the killing] and why it happened... They wanted to learn how other students reacted and how other students perceived them," one principal remembers. With the Borough President's support, McQuillan involved students from the two schools—Mahalia Jackson, Intermediate School 391, and Mark Twain, Intermediate School 239—together in a sustainable partnership that would allow them to transcend lines of race, class, and neighborhood. Later, four other Brooklyn schools were added to the School Partnership Program. McQuillan shared the model for replication by giving frequent presentations at city and state conferences.

A second murder, in 1989, further galvanized support for the School Partnership Program. On August 23, 1989, Yusuf Hawkins was shot to death by a group of teenagers from the Bensonhurst section of Brooklyn who took exception to an African American teen entering their neighborhood. The Borough President's Office recognized the continuing need for positive intergroup exchange and expanded the School Partnership Program to the elementary school level, pairing an elementary school in Yusuf Hawkins' Brooklyn neighborhood of East New York with an elementary school in Bensonhurst. One young Bensonhurst participant expressed his positive feelings about the exchange in a *New York Newsday* article in June 1991: "I've been hearing a lot of things on TV for racial harmony, and I never see anything. Finally, WE are doing something."

Unfortunately, it was not long before another racial crisis—this time engulfing Brooklyn's Hasidic, Caribbean American, and African American communities—further dramatized the need for change in Brooklyn, and further transformed the School Partnership Program. In August 1991, a car in the procession of the Lubavitch sect of the Hasidic Jewish community accidentally struck and killed a six-year-old Caribbean American boy who was playing with his sister on a sidewalk in Crown Heights.

As the news of the accident spread, angry Caribbean and African American residents were provoked by rumors that a private Hasidic ambulance had been the first to arrive at the scene, and had tended the Hasidic driver while ignoring the little boy and his injured sister. Street protests ignited and grew violent. Within four hours of the car accident, a 29-year-old Hasidic student lay dead in another part of Crown Heights, stabbed to death by a mob of teenagers in a perverse act of revenge. Three days of conflict among African Americans, Caribbean Americans, Hasids, and police followed, periodically flaring into riots.

The events in Crown Heights in August of 1991 stimulated broad-ranging efforts to heal the rifts which had so severely destabilized the community. Brooklyn Borough President Howard Golden called together 40 community leaders and enjoined them to study the circumstances of the Crown Heights deaths and propose ideas for improving intergroup relations.

This group became known as the Crown Heights Coalition. Among the Coalition's findings was "a serious lack of structured or planned cultural exchanges among the [ethnic] communities within Crown Heights." The Coalition recommended to New York City Mayor David Dinkins that Borough President Golden's School Partnership Program be expanded in order to meet this need.

By this time, events in Crown Heights had aroused intense emotion throughout New York City. The mayor's response to the catastrophe was seen as an important test of his ability to ameliorate racial tensions in the city. In this context, a representative, community-based organization such as the Crown Heights Coalition commanded significant authority. On the Coalition's recommendation, Mayor Dinkins set aside monies that effectively transformed the School Partnership Program into a city-wide enterprise.

Current plans for a citywide School Partnership Program incorporate many elements of existing partnerships, formalizing their activities and greatly expanding the infrastructure supporting them. Administered through local school offices, the Brooklyn Borough President's Office, and the New York City Commission on Human Rights (an arm of the mayor's office), the expanded program is designed to facilitate partnerships among 40 city schools.

Like the original partnership between Mark Twain and Mahalia Jackson, the new pairings involve exchanges between two classes of 25 or 30 students from various neighborhoods and ethnic backgrounds. Engaged by a thoughtful curriculum emphasizing interaction and leadership, students from the paired two schools work together for a half day each month for ten months.

Although rich in detail, the School Partnership Program curriculum is intended as a flexible guide for educators facilitating the interactive sessions. Facilitators generally include one or two teachers from each school and two representatives of the Commission on Human Rights. The program curriculum provides a framework for activity within which these faciltators can adapt the pace or content of activities to the particular groups with which they are working.

In the initial session, the curriculum recommends that facilitators teach students basic interview skills and pair them with students from the partner school for one-on-one interviews. Interviewers find out about their subject's ethnic and cultural identity, personal goals, and role models, and then present themselves to the whole group as if they themselves were the student they've interviewed. "I live in Crown Heights, my mother is from Grenada and my father is from Haiti." "I was born in Russia but now I live in Brighton Beach. I do not speak Russian well but my older brother and sisters do. My favorite role model is Magic Johnson."

The second session is designated for the exploration of personal attitudes, including self-perceptions and prejudices. In pairs and small groups, students discuss their own biases and the language they use in talking about members of different ethnic groups. The discussion concludes with consideration of how the participants can best let others in the group get to know and understand them as individuals.

The third meeting, hosted again by the school that hosted the original session, broadens the discussion from personal perceptions and prejudice to dynamics between groups. Students are asked to consider questions such as: "What causes problems between different groups in your school or neighborhood? Have you ever been the target of an ethnic slur or joke?" Students serve as cofacilitators in these discussions.

Discussions in sessions two and three stimulate the same kind of comments documented by *New York Newsday* reporters in 1988, during the original exchange, and in 1991, during the Bensonhurst exchange: "I used to feel like White people were better than me because of what TV portrayed on shows like Tarzan. But my mother told me that God created man. He didn't create White and Black," remarked a Mahalia Jackson student. Tasheba Washington confided to coparticipants that students had teased her because of her light skin. Bensonhurst fifth grader Cindy Ho related that "sometimes the kids say 'ching chong, ching chong' to me." And Dominick Marinelli, age 12, declared that "some people say if you don't know how to say a word they'll call you bimbo or nerd. I ignore them. So what if I don't know English very well. It's okay. I try. I try."

Before returning for session four, students complete an interview with a student from the partner school whom they don't know and who is not a participant in the partnership program. The fourth session is reserved for discussing various aspects of the interview, including what students learned, and what surprised, disappointed, angered, or saddened them during the interview.

After exploring the nature of leadership in session five, students break into small groups to work on a culminating project for sessions six through ten. Several possible projects are suggested by the curriculum's authors. Among them is a "Who's Here" book, expanding the interviews done for session four to include complete biographical and contextual information about each of the interview subjects.

Other ideas include the development and performance of skits to highlight specific racial or ethnic concerns; the sponsorship of a "Parents Unity Forum" in which parents hear presentations about students' experiences in the partnership, and participate in prejudice-reduction exercises; and the development of a schoolwide antibias public relations campaign. At the conclusion of the partnership year, students write a report on their

participation that is presented to the Mayor, the Borough President, and other city leaders at a closing celebration at City Hall.

Students and facilitators speak enthusiastically about School Partnership Program activities to date. "I'm not saying that it's 100 percent foolproof that you are going to get along," remarked an Asian fifth grader in a *New York Newsday* article in June 1991, "but it's good.' "We all became good listeners," reported another student.

"I think it's wonderful," remarks a program administrator. "The obstacles our children confront in this world necessitate an understanding of difference." Mahalia Jackson Assistant Principal Phyllis Kessler concurs: "[The partnership] became a positive and longlasting experience... You don't want to hammer kids over the head. You want to enrich their experience and expose them to other ways of thinking." The partnership allowed children to "open lines of communication, learn about each other's cultures... and share [meals] together."

"You don't want to hammer kids over the head. You want to enrich their experience and expose them to other ways of thinking." The School Partnership Program allowed children to "open lines of communication, learn about each other's cultures... and share [meals] together."

Supporters of the School Partnership Program look ahead to further development of the program's goals and activities. Particular ideas for change include the inclusion of Limited English-Proficient (LEP) students in the program through the use of bilingual facilitators; the extension of program activities into the regular classroom curriculum; and the continuation of contact between students at partner schools after those students go on to junior high or high school.

The School Partnership Program has survived—and expanded—even in the face of significant barriers including lack of funding, difficulties in coordinating activities, and limited continuity from year to year. The original and current partnerships required sacrifices on the part of participating schools and teachers. Although the Borough President's Office made in-kind contributions to the program, the schools carried the costs of bus transportation, food, entertainment, and teacher time. Teachers had to work after school and on weekends to coordinate the partnership activities. And many schools exited and entered the program each year, often forcing those that remained involved—like the Mark Twain School—to reinvest time and energy in forging a partnership with a whole new set of teachers and students.

Fortunately for the health of the program, teacher and administrator enthusiasm has generally remained high. Teachers have come forward to volunteer their time. In fact, it was a Mark Twain teacher whose dedication to the partnership with the Mahalia Jackson School sustained program activities into a second year.

Citywide implementation will require substantial institutional support along with the continued enthusiasm of educators. The task of coordinating 20 school partnerships is geometrically more complex than the already unwieldy logistics of pairing just a few schools. Yet the newly expanded program has already suffered the loss of its independent budget; due to

funding cuts, staff for the program must be pulled from existing Human Rights Commission programs. Schools' ability to sustain the program now depends not only on the support of the Borough President's office, but also on the funding and support provided the boroughs by the Human Rights Commission, and, ultimately, upon the Mayor's support for this Program. Despite the precarious politics and scant funding that characterize city government, as of March 1994 the School Partnership Program has been implemented in 32 of the 40 projected schools and ground-level enthusiasm for the project remains high. "The enthusiasm has been there," reports Linda Creamer, Community Relations Specialist at the Human Rights Commission. "Teachers leave home telephone numbers at the office, they have been giving their time after hours. No begging or coercion has been necessary! They're really willing to give their time to see the children benefit. A lot of very interested and experienced people have gone out of their way to make this work."

Mike McQuillan has stewarded this program from its modest inception to its current status as a major citywide initiative. The growth of the program has revolved around "networking and patience," McQuillan notes. His attitude toward change reflects a heartfelt sense of purpose tempered by big-city realism: "If you really believe in something, then you have to be patient, network, and sustain your fellow believers. You have to remind yourself that everyone has their own agendas. You have to work on small victories while retaining a sense of the larger picture."

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Seward Park High School

NEW YORK CITY, NEW YORK

Wearing full beards, black hats and black overcoats, Hasidic Jewish men chat in Yiddish as they hasten past the iron fence that separates Seward Park High School from the sidewalk along Ludlow and Grand Streets. Puerto Rican, Dominican and Central American women, pausing to adjust groceries or greet neighbors in the street, contrast with the patient presence of the Hasidic shopkeepers in doorways. Italian, Chinese, Irish, or Pakistani bargain hunters from Brooklyn, Queens, and the West Side of Manhattan clutch purses, shopping bags, and car keys, as they comb the shops on the Lower East Side, looking for a bargain. From the high school and the nearby housing projects, clusters of boys in hooded parkas emerge, charging through the columns of strangers with a desultory sense of purpose.

A monolith of brown brick, Seward Park High School occupies an entire city block on Manhattan's Lower East Side. To the north and west of the school, cluttered signs announce clothing stores, shoe stores, furniture outlets, and restaurants. To the east, block upon block of drab housing projects harbor the struggles of Puerto Rican, African American, and Caribbean immigrant families.

Three security guards stand inside the entrance to Seward Park's massive main building, requiring students and visitors to show identification as they enter. Inside, olive green stairwells, labyrinthine hallways, and windows covered with wire mesh create an institutional atmosphere.

But like the sidewalks outside, the corridors of Seward Park are alive with people, movement, and color. Two thousand, four hundred students, primarily Latinos, Asians, and African Americans jam the pathways of the main building; 800 more attend classes in an Annex a few blocks away. Half of the students are from the surrounding neighborhoods of the Lower East Side and Chinatown. Half are from other areas of the city, many transfer students who have come to Seward Park after experiencing problems at other schools. "Unlike many high schools in New York," relates one administrator, "Seward Park doesn't turn any student away."

Over 40 percent of Seward Park students are foreign born. Most of them are new immigrants; many so new that their sudden appearance in the Seward Park office in November or March or even May—shifting uncertainly from foot to foot, excited and stunned at once by the vast unfamiliar school—comes within a few days of their arrival in the United States.

Incoming students have several sources of support at Seward Park, many of which are part of a federally funded effort called Project Achieve Transition Services (PATS), administered by Sonny Whynman. Chinese students enrolling in Seward Park are likely to encounter Nancy King, a Chinese American guidance counselor who, prior to 1992, worked independently with immigrant students through Seward Park's Chinese American Student Association and promoted activities designed to defuse race-related conflicts. King worked primarily in the Annex, where all ninth and tenth grade students, and many English as a Second Language students, attend classes.

At the same time, counselor Irene Moore, an African American, worked largely with black and Latino students in Seward Park's main building. Moore developed a program to foster leadership skills and respect for diversity among students which was funded by the Panel of Americans, a nonprofit group that conducts trainings for students in cultural diversity, leadership skills and race relations.

In the fall of 1992, King and Moore resolved to combine their efforts. The two women observed that most intergroup conflicts occurred in the Annex, where established resident students in the ninth and tenth grades harassed immigrant students enrolled in ESL classes. "At first, we were worried about putting these two groups [King's Chinese students and Moore's black and Latino students] together. We were worried, but it worked," King reports of the Multicultural Club, which resulted from the merge.

Because Multicultural Club members are volunteers, King and Moore asked ESL teachers to help recruit immigrant students, especially Latino and Bengali students, for the new organization. They advertised the group through loudspeaker announcements in several languages, and directly approached students of all backgrounds. As a result, the Multicultural Club today boasts a diverse membership of 100. King and Moore aim to make the organization even more fully representative of Seward Park by identifying more established resident students who are willing to "reach out to the immigrant community."

Immigrant students "are depressed because other students know more English than they do [or] have been in the U.S. longer. Mainstream students feel depressed at their poverty and believe that the immigrant students get special treatment. They need to realize that the other students are like them," says Nancy King. Club activities center on exploring and celebrating cultural heritage and on promoting dialogue between students of different backgrounds.

Among activities sponsored by the Multicultural Club are those that might be expected from such a club—international food fairs, art projects and competitions, music festivals, and ethnic costume parties. However,

other activities, including outings, overnight retreats, peer tutoring, peer mediation, and The Panel of Americans ten-week diversity training workshops, focus more explicitly on the dynamics of intergroup relations.

A Chinese girl and African American boy who became friends through the Multicultural Club express enthusiasm about the Club's creative and social activities. Nancy King and Irene Moore are pleased by the success of these activities, but determined to sustain the more serious aspects of the Club as well. They've succeeded in involving most Club members in the peer tutoring program, in which students help each other with language skills and schoolwork. Most peer tutoring pairs match students of different ethnic backgrounds. King and Moore plan to engage a large number of students in peer mediation; along with the tutoring program, they believe, it will function to create understanding and "peer esteem" among students of various races and cultures. "The trips and the painting contests [are] easy," King observes of her work with the Multicultural Club. "[Creating] understanding is hard."

A recent retreat, sponsored by The Panel of Americans, tackled just this hard work. Chinese, African American, and Latino students piled into school buses and traveled two hours to a lodge in Upstate New York where they stayed overnight in cozy rooms and were treated to eggs and French toast for breakfast. During their time at the lodge, the students explored stereotypes through creating and performing skits. "We acted out this scene on a train that actually happened to me," recalls Terrence, an African American student. "This White cop asked this White man if we were bothering him just because we laughed. He was trying to intimidate us." Chinese, Spanish, and Italian people all "experience racial acts," Terrence reports discovering through the skits. "We have the same problems, just different groups."

On the retreat students got to know each other through an ethnic scavenger hunt, and learned to work together through sharing custody of an egg. "We were given eight straws, an egg, and two feet of masking tape and were told we had to make something to keep the egg from breaking if it were dropped," explains one enthusiastic participant. "My egg was a drug addict...we were trying to make a product that would [symbolically] save him from drugs."

After sharing their experiences, skills, and perspectives through these exercises, students were asked to assess the quality of intergroup relations at Seward Park. They cited several concerns, including harassment of immigrant students, self-segregation in the lunchroom, fights between students of different races, and stereotyping and bias on the part of school administrators.

Some students are required to join the Multicultural Club as a result of causing interethnic conflict. Terrence was made to join the club after a fight

with a Bengali student. Despite the punitive inception of his membership in the group, Terrence appears an active and happy participant. He interacts freely with both black and Chinese peers, and says he has learned how to cope with some forms of prejudice he faces in daily life: "Like, if you're being followed around in the store, you can ask the guy 'Why are you following me?' or you can just walk out of the store." In school, Terrence advises, nodding across the table to Chinese American classmate Howard Fung, "If you don't know what someone's saying you should try to find a translator, like Howard over here." Other students also report learning valuable lessons through their Club experiences and many, like ninth graders Yzut Lo and Cory Smith, have formed cross-ethnic friendships.

"Behind a lot of the racial misunderstanding here and elsewhere is a belief that there are no common values between various groups. I wanted to paint something in the cafeteria that would reflect a collective view of the world."

Other projects to promote intergroup harmony, including a mural project, also come under the PATS umbrella and the directorship of PATS coordinator Sonny Whynman. Frank Pio, a Doctoral Candidate at New York University studying art and education, works with a small group of diverse students to produce four murals in the Annex's cafeteria.

Pio reflects on the origins of his project: "My first feeling when I got here was that I had entered a prison. Everything was drab and functional. As an artist, I wanted to do something with art to create a better environment." He continues, "Behind a lot of the racial misunderstanding here and elsewhere is a belief that there are no common values between various groups. I wanted to paint something in the cafeteria that would reflect a collective view of the world."

Pio decided to use the creation and apocalyptic myths of Western and Eastern cultures to illustrate cross-cultural values. Pio, the art teacher, administrator Whynman, and eight students researched various myths and combined them to create one "Western" pair of myths and one "Eastern" pair, each depicting the creation and destruction of the world.

In the cafeteria, a wall panel vibrates with bright rings of color. Toward the center of the rings, the colors glow hotter, and a ghostlike figure emerges from the violet core. African American and Latino students hover over another panel with red- and blue-tipped paintbrushes, delicately filling in lines around a giant egg. "Students walk by and ask 'what's that supposed to be?'" Pio relates. "'Creation,' we tell them. They all find something to relate to. It fosters dialogue between the students."

Art is an effective vehicle for bridging cultural barriers, says Pio. "It helps students instill pride in themselves and understand their own culture. It can help students open up and talk about themselves and learn from others." Freshman Yzut Lo concurs. "Everyone has myths. We're creating a mural about the Chinese myth of how the earth came to be. It's a way of sharing Asian culture with others in a way people can understand." Pio believes that along with spurring dialogue about shared values and mythologies, the mural project positively impacts school climate by

providing a concrete example of students of different ethnic backgrounds working together harmoniously.

Sitting in the PATS office surrounded by immigrant students noisily working on their lessons, Family Worker Paula Chen focuses intently on her own tasks, making lists, editing drafts, contacting Chinese parents by phone. Chen's job is to strengthen communication between Seward Park and immigrant parents. "They need to understand why it is important for their kids to stay in school," she remarks. "Many parents feel students should stay in school two years, learn enough English and then start working. Our goal is to keep students in school. Parents play an important role in [determining our success]."

To facilitate a strong home-school connection, Chen helps parents arrange for health care and day care services and encourages them to attend school activities. She writes a PATS newsletter to immigrant parents, and sponsors workshops to help familiarize them with their new urban environment. In addition, Chen works closely with Nancy King and Irene Moore to keep parents informed of Multicultural Club activities. "We try to accustom students to the mainstream system and what is expected of them. We try to teach them how to survive...and educate them to go beyond the neighborhood factories...to go to college, speak English. And we try to introduce the possibility to the parents as well."

Beyond the effect of their efforts on parents and students, Chen, King, and Moore value the interethnic teamwork among staff. King describes her own growth process as part of a multiethnic team: "As a Chinese American, I had to reach out and gain the trust of the mainstream students. I had to confront my own prejudices and overcome them. If I don't set myself up as a role model for trust, how can I ask students to work with and trust each other?"

Irene Moore agrees that teamwork is essential for modeling positive relations. "People here [both staff and students] are really surprised that a black and an Asian can get along. Nancy and I work well together." PATS staff members agree that the racial climate at Seward Park can improve only if both students and adults work towards interethnic harmony. "The staff could benefit from a Multicultural Club as much as the kids," they acknowledge.

In addition to working relationships with one another, PATS staff members sustain strong, mutually enriching relationships between the school and outside agencies. Paula Chen works with the Chinatown Planning Council. Amy Lee works with The Panel of Americans. Other employees are linked with New York University, the Floating Hospital, Grand Street Settlement, and other community-based organizations.

Despite the energetic work of the PATS team, Seward Park students remain vulnerable to intergroup hostilities and alienation from their peers

and community. "The nonimmigrant students, all black and Latino, come from some of New York's poorest and most crime-ridden neighborhoods," observes Sonny Whynman. "[Some of these students] fear the other groups are leaving them behind." Economic and ethnic fault lines are exacerbated by language barriers and by the sense of fear and anonymity endemic to a large urban environment.

Yet students involved in the Multicultural Club and other PATS activities feel their participation marks a small step toward a healthier climate at Seward Park. "Even though people remain segregated in the lunch room, now at least, if I go over to the table where [African American friend] Cory is sitting, they know my face, they know my name," relates Yzut Lo.

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The Panel of Americans

Originally affiliated with the National Conference of Christians and Jews (NCCJ), The Panel of Americans was conceived by a group of women students at UCLA in 1942 in response to the internment of Japanese-Americans during World War II. It was started as a literal "Panel" of people who discussed their varying ethnic backgrounds, and was dedicated to dispelling the idea that people of non–Anglo Saxon backgrounds were somehow unpatriotic and disloyal. The Panel strived to create an atmosphere in which it was safe and comfortable to discuss one's ethnic heritage openly, without fear of being attacked. Since then, The Panel has branched off to become a separate and independent organization with the mission of continuing its experiential work.

The Panel of Americans currently offers 10-week diversity training cycles to elementary, middle and high schools throughout New York City. These training cycles involve forums and focus groups where the City's young people can express their feelings and experiences about racism and prejudice and begin to open lines of cross-cultural communication. Since 1961, The Panel has worked with three-fourths of the City's public high schools and more than half of its community school districts in elementary and junior high schools. The Panel currently has six programs operating in the borough of the Bronx, nine in Brooklyn, six in Manhattan, and fifteen in Queens.

The Panel's training cycles use group-dynamic and trust-building activities to help students discuss and come to terms with their feelings. Amy Lee, one of The Panel's facilitators, explains "We focus on asking difficult questions—questions that can open up a lot of rage and anger, such as: 'Have you ever experienced prejudice? What are stereotypes you have experienced or made about others?" Amy discusses the retreat she recently conducted with 20 students from Seward Park High School in Manhattan: "Teenagers of color in the city are furious about the way society looks at them. Many feel that their teachers don't trust them and expect the worst. Many are afraid to speak about it in a school setting, they just do not trust many school adults."

Amy Lee explained the basic stages of The Panel's training cycle. "First we try to secure a consistent group of students. Then we focus on developing and asking questions designed to share personal and cultural information. Then we break students into small groups to do activities meant to highlight their differences and similarities. An example is activities where students have two minutes to start a new world and have to choose whom they would save. These types of exercises instantly bring students' values and presuppositions to the fore, and they learn about how others think. After paired activities, we discuss and process the information. We then have students engage in role play. Finally we train them in anger management and conflict management."

Trainees then carry their newly acquired skills into their own communities through peer leadership programs sponsored by The Panel. For example, students at Seward Park are being trained to run miniworkshops in other classrooms in their high school. "We don't focus solely on race relations, but rather whatever problems students identify in their school and

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community." This year, The Panel was able to hire students to work on a Neighborhood Youth Alliance project currently operating in the Bronx. Students participated in community development projects such as conflict resolution workshops, peer tutoring, and cleaning up a park.

The Panel will also conduct full-day and weekend retreats for young people on request at off-site locations. Retreats focus on specific issues chosen by the participants, including leadership skills development, prejudice reduction and sexism.

For teachers and other school personnel, The Panel conducts three-hour and full-day workshops which help define and pinpoint multicultural and human relations issues in educational settings. Workshops may focus on reducing prejudice, discrimination and intergroup conflict; promoting intergenerational cooperation; building self-esteem; enhancing cross-cultural communication; developing youth leadership skills; supporting gay and lesbian youth in school settings; and assisting new immigrants in their adjustment.

One- and two-day "Train the Trainer" diversity institutes are also available, with the aim of training teachers, youth workers and social service providers to facilitate workshops and use The Panel's curriculum. While a fee for such workshops is usually charged, The Panel sometimes receives grants from foundations and agencies that allow them to offer such workshops free of charge. Announcements of such opportunities are sent out to local schools and youth programs.

About one-third of The Panel's funding is provided by the New York City Department of Youth Services and additional monies are received through the borough president's offices, private foundations and other sources. In many instances, The Panel is funded by foundation grants and government contracts to conduct training programs and workshops at school and community sites. In others, funding must be secured and the participating school or organization is charged a nominal fee.

The Panel is a member of the Chancellor of the Board of Education's Advisory Council on Intergroup Relations. The Panel has also worked with university staff members, corporate personnel, and young people and adults at youth agencies, summer programs, senior citizens groups, local community development corporations, police precincts, and religious institutions.

In addition, one- and two-day workshops are held to meet the specific needs of business, professional, parent, religious, youth and community-based organizations.

Finally, The Panel continues to offer traditional Panel Presentations in structured settings where groups of five adults or youth can speak out about the significance of their cultural backgrounds, experiences with discrimination and strategies for coalition building. Such settings, they have found, still can be critical catalysts to intergroup dialogue.

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South Division High School

MILWAUKEE, WISCONSIN

South Division High School is a large urban school located in a poor neighborhood of Milwaukee, Wisconsin. A sprawling, modern facility with spotless corridors and broad, carpeted rooms, South Division appears to provide a secure and productive atmosphere consistent with its physical soundness. The library, office, and classrooms seem alive with purposeful activity. Acting Principal Bonnie Banaszak charges through the vast halls in athletic shoes, pausing from time to time to respond to queries or information rasped at her from the sleek walkie-talkie anchored in her hand. This garrulous instrument serves as her lifeline to the daily doings of South Division, keeping her in contact with secretaries, custodians, security personnel, and faculty, and spurring her into immediate action should a crisis erupt.

The evident emphasis on order, efficiency, and rapid-fire communication at South Division is complemented by the warm and supportive attitudes of faculty and staff. Principal and teachers are seen greeting students in the halls each morning, and hail them with cheerful goodbyes each afternoon. A welcome sign greets visitors in several languages and invokes them to register in the main office—reinforcing the sense of South Division both as a comfortable place for all students and as an orderly, secure environment.

While daily life at South Division lends an impression of security and harmony, complex social, political, and ethnic subtexts underlie intergroup dynamics at the school. Half of the 1,600 students are Latino. There are substantial African American and European American populations and a small percent of Asian and Native American minorities. One-quarter of the students are immigrants, and the majority are poor. In addition, the student population is highly transient. It is not unusual for the school to lose and gain 800 students in a single year. Big-city problems such as crime, drug abuse, inadequate housing, and violence afflict the neighborhoods and families of South Division students. Gang activity pervades the community surrounding the school.

Recognizing their students' needs to develop strong senses of identity, to take pride in themselves and their community, and to feel meaningfully connected to school, some faculty members at South Division have made a priority of finding ways to address ethnic identity. The guidance staff, for example, has designed support strategies that take into account the distinct character of cultural experience. Counseling services at South

Division include separate support groups for African American males, African American females, Latino males, and Latina females. The guidance department includes bilingual personnel and has Asian and Native American counselors specially designated for those ethnic populations. Other school-wide efforts to encourage intragroup exploration and pride include the Asian and Hispano Clubs. These clubs boast large and active memberships and sponsor events including awards banquets, fashion shows, and social events such as a Latino prom.

The effectiveness of culturally supportive education in boosting academic achievement is evidenced by the graduation of bilingual program students in the top ten positions of the class of 1992.

A large developmental bilingual program, enrolling half of the Latino students at the school, also offers culturally supportive activities. This program includes both newly arrived immigrants and students who have been in the United States for years. It offers all major subjects in a bilingual format and is essentially self-contained. For enrolled students, it is the source of a host of culturally supportive extracurricular activities including guest speakers and parent dinners. Naturally, the bilingual curriculum itself involves exploration of Latino literature and culture. The effectiveness of culturally supportive education in boosting academic achievement is evidenced by the graduation of bilingual program students in the top ten positions of the class of 1992.

Some committed staff members recognize that these successes in intra-cultural work represent an invitation to greatly broaden activity around issues of cultural identity. Members of the guidance department and other faculty are eager to implement programs that will encourage intercultural understanding and more directly address issues of prejudice, turf, and inter-group conflict between ethnic populations.

Divisions among staff, as well as among students, demand attention to turf issues. Long-standing tensions exist between bilingual program teachers and regular education teachers. Mainstream teachers are put off by the insularity of the bilingual program; bilingual staff are protective of their program and students, citing a lack of understanding of developmental bilingualism among the mainstream staff. The self-sufficiency of the bilingual program may indeed be a limiting factor in creating a fluid interethnic environment. With a large portion of Latino students funneled into the program and the energies of bilingual staff absorbed by it and associated academic, cultural, and social functions, important cultural resources are monopolized by essentially intracultural activity.

Mainstream staff cite the counterexample of Southeast Asian immigrants, who share ESL classrooms with Latino youth but then move into special mixed-Asian classes assisted by a multilingual translator, or into regular classes where bilingual aides help them understand and participate. Regular education faculty members may have an incomplete sense of the power and importance of culturally supportive education. At the same time, bilingual staff members appear preoccupied with the success of their own students and program (a preoccupation rooted in the years of struggle that

preceded the establishment of an adequate bilingual program) without sufficient consideration for the importance of intercultural relations, full inclusion, and schoolwide community building. Successful interethnic work at South Division will necessarily focus constructive attention on antagonisms within the staff.

Two fledgling programs seek to address cultural isolation among students. Ethnic Sharing is an activity in which students of all backgrounds share their cultural experiences in small groups. This program was founded by Greg Ruiz, a member of the counseling staff who has conducted a few such sessions with students and presented the activity as a possible classroom tool to teachers on three occasions. In addition, Ruiz sponsors the Positive Action Committee. Comprised of students from every ethnic group, the Positive Action Committee was formed in response to the cancellation of student activities due to negative behavior and security issues by gang affiliated students. The goal of the PAC was to have student input into school policy, help the students to regain their activities, and contribute to an improved school environment. Still young, the Committee has had energetic discussions of critical issues concerning students, sponsored a "Youth Panel" discussion and school dance, and performed an anti-drug abuse play. Aside from these activities, the Committee's sweeping mission, lack of real power, limited meeting times, and lack of members able to make serious time or work commitments have mitigated against it becoming a force for change. Still, the interethnic dialogue the Committee has facilitated is a significant development and one of real value.

These programs, while in early stages of development, reflect an understanding among some staff members that the next step in building a true multicultural community at South Division is to bring students—and ultimately teachers—of diverse backgrounds together for deliberate and meaningful exchange.

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Temecula Valley High School

TEMECULA, CALIFORNIA

"Ten years ago this was considered cow country," remarks guidance counselor Chuck Smith, surveying the dry rolling hills of Temecula Valley from his office at Temecula Valley High School. School psychologist Joe Stradley smiles at the memory, shaking his head in amazement. "It's a new community," he explains. "People came here to get away from the problems they were experiencing in San Diego or L.A.," he adds, nodding south toward San Diego, north towards Los Angeles.

Smith and Stradley remember that when Temecula Valley High School was built in 1984, the city had fewer than 4,000 residents. Today, 40,000 people, most seeking an escape from the grit and peril of the city, inundate Temecula's new suburban tracts. Housing is inexpensive here. Some residents find employment in Temecula's light industry; others, regretfully leaving their trim ranch houses and new duplex apartments, shuttle off to jobs in San Diego or Los Angeles.

Despite its enormous growth, Temecula is still predominately Anglo. Anglo students comprise 78 percent of the student population at Temecula Valley High School; the vast majority of teachers are Anglo as well. Latino students make up 15 percent of enrollment, and African Americans, Asians, Filipinos, Native Americans, and Pacific Islanders together comprise about 7 percent. Although non-Anglos are in the minority, they are highly visible on campus and immediately identifiable as newcomers to the community.

Roughly 11 percent of the student body is foreign born, almost all of whom are either Asian or Hispanic. Most have arrived in the United States more than five years ago. Temecula's immigrant students have high rates of English proficiency because even the foreign born students tend to be transplants from San Diego or Los Angeles, where many became proficient in English during their earlier educational years.

The appearance of ethnically different students at Temecula Valley High School has sparked white supremacist activities among some Anglos. A former Grand Dragon of the Ku Klux Klan lives nearby and is a well-recognized figure in the community. "White racist extremism does provide a group identity for certain kids," relates counselor Chuck Smith.

Anglos are not the only students having difficulty finding a sense of self in their changing community. For Mexican, African American, and Asian newcomers, the homogeneity and insularity of Temecula comes as a shock. "When I got here, the first thing I thought was 'I've never seen so many

White people in my life!'" remarked one Chicano student. "I thought we were the only Mexicans in town," confessed another. "When we saw [Mexicans] in the supermarket we'd point and shout "Look, MEXICANS!'" African American students also feel stung by their outsider status. "When I first came here, I was fed up," related Jennifer Hall. "I experienced a lot of racism. I felt trapped among White people."

Fights with racial overtones have increased in number and intensity at Temecula Valley since 1989. Anglo and Chicano students, in particular, more frequently engage in racial battles, often with the help of "Skinhead" or Chicano gang members from outside the community.

Sue Castaneda, a guidance counselor, and Rich Alderson, then-Assistant Principal, took action to address issues of identity and intergroup strife in 1990. Both had experience in implementing conflict resolution programs at other schools; both recognized a yawning need for ameliorative measures among ethnic groups at Temecula Valley.

Castaneda and Alderson solicited volunteers for boys' and girls' conflict mediation groups. Forty students of diverse racial and ethnic backgrounds participated, meeting with Castaneda and Alderson on weekends to explore the roots of prejudice and examine their own deep-seated biases. They examined power relations at Temecula Valley and in society at large. Castaneda remembers that discussion in these early groups demonstrated the vital importance of bringing diverse students together for meaningful dialogue. "Students expressed a need to form deeper relationships with other students in school," Castaneda recounts. "Many still had a rootless, transplanted feeling and were looking to connect with others."

"Students expressed a need to form deeper relationships with other students in school," recounts guidance counselor Sue Castaneda. "Many still had a rootless, transplanted feeling and were looking to connect with others."

Castaneda and Alderson soon merged their two mediation groups into the "Ethnic Advisory Forum" and opened enrollment to any student wishing to join. The Forum's popularity prompted Castaneda and Alderson to appeal to Principal John Parrott to make the Forum a formal part of the high school. Today the Ethnic Advisory Forum is an official feature of the school's program.

Every two weeks, students in the Ethnic Advisory Forum are excused from their classes for a three-period block to participate in Forum activities. Fifty students meet on a rotating basis for the three-hour sessions; in all, 200 students participate.

In the first hour of the session, students typically participate in an activity designed to illustrate a social dimension of diversity. Castaneda draws ideas from a catalogue of strategies for celebrating and exploring diversity. Students then discuss the activity, sharing feelings they experienced as participants. These feelings then operate as a springboard into an exploration of interethnic tensions on campus and possible strategies for combatting racist attitudes at Temecula Valley High.

On a December morning, 50 Anglo, Latino, Asian, and African American students stride into Temecula High's Performing Arts Auditorium. Their baggy jeans, cascading hairdos, and bulky knapsacks accentuate the already sprawling, disheveled look visited upon them by adolescence. Most take chairs arranged in a circle in the large hall, casually joking and chatting with each other, while a few join Sue Castaneda in setting up tables and assembling decks of playing cards on each.

Castaneda divides the students into five groups, making sure that Anglo, Latino, Asian, and African American students are represented in each. She and a few volunteers hand out a brief list of rules for a card game. The students are given three minutes to learn the rules. When play begins, Castaneda advises them sternly; they will not be allowed to speak to each other.

The students, some casting each other perplexed looks, others smiling in amusement at the mystery game, deal and play cards. Soon, confusion arises about who has won a particular hand. Through agitated gestures and an occasional verbal outburst—quickly suppressed by Castaneda's sharp glance—the students express conflicting views about which cards are high and which low. After five minutes of cantankerous play, Castaneda yells, "Okay everybody, switch tables!"

Students regroup and try again with new teammates. Again conflicts erupt over the interpretation of rules. Some students, believing they've won a particular hand, seize the cards despite the protests of others. Some drop out of the game in frustration. Others, signaling to friends at the table, launch into games of 21 or Gin Rummy. The students are made to switch tables five or six times, with little constructive outcome. Finally, the game is ended, and they sigh and laugh with nervous relief.

Castaneda invites students to reflect on their experience. "What was all that silence about?" queries Albert Stevens, an African American ninth grade student. "How did it make you feel, being silent?" asks Castaneda. Albert considers her question, tapping his pencil against the table. "I felt useless; it was like you couldn't do anything you're naturally used to." Castaneda asks if Albert or his classmates ever feel that way in school, when they have trouble communicating with other students. Fourteen-year-old Marco Villa remarks, "Yeah, I feel dumb as hell when people speak Laotian around me." "How do you react when you don't know what's going on?" persists Castaneda. "You walk away," replies one student. Castaneda nods, adding that some students in the card game appeared to feel excluded, others appeared angry, others turned away and played independently. Do the students ever feel excluded or confused on campus? "It's an everyday thing," they acknowledge.

In a subsequent period, students write down what they believe are the causes of racial tension at Temecula Valley. "Temecula is closed in," reports one Anglo senior. "We don't really have a lot of experience with a lot of different people." "People don't accept who you are." "People are two-faced; they'll stab you in the back," states another student. "You're either friends or

enemies...there's no in-between." The discussion expands to include stereotypes, cliques, and strategies for change. Students acknowledge the importance of activities like the Ethnic Advisory Forum: "You can't change the way people think unless they say it. You gotta talk so you can know what's on their minds."

Outside of the session, students express positive feelings about their participation in the Ethnic Advisory Forum. "It has helped us a lot... Everybody knows everyone in the group now. We've accepted each other," reports a Mexican-American student. "At first, people thought I was a white supremacist," asserted Laurie Green, a senior. "...I didn't like the program at all. But as we discussed how people felt about each other, and how we misinterpreted each other's looks, we began to get along." Another Anglo senior, Kathy Stevens, reports a similar experience. She displays a graduation photo given her by Tamara, an African American friend. On the back, Tamara has written "Hey girl, I used to think you were one of those stoner, KKK people, but now I see that you have a brain." Kathy looks proudly at the photo and remarks, "I would never have talked to someone like Tamara before [the Ethnic Advisory Forum]. At first I didn't get along with her. Then one day we just started talking and we were able to get along...I guess I've changed my views."

Many staff members also express vigorous support for the Forum. Assistant Principal Jim Smolenski notes "Ethnic Advisory helps [students] talk out feelings and calms them down. They don't have to look at each fight as a racial incident, but as a personal disagreement. It can open up their horizons." Some staff, and many parents, remain uncomfortable with open discussions of racial issues, according to Temecula Valley Principal John Parrott. Veteran Temecula teachers had grown accustomed to a homogeneous student population; these staff members seem most uneasy acknowledging and responding to intergroup tensions.

Sue Castaneda has recently created a "Diversity Orientation" program for all incoming ninth graders based on techniques used in the Ethnic Advisory Forum. A new group of 90 ninth graders undergoes "Diversity Training" with Castaneda every other week. She uses games and discussion to introduce all students to the issues of acculturation and "fitting in" which are particularly acute for students of color at Temecula.

Castaneda divides the students into two diverse groups of 45 and places the groups in separate rooms. The students are told that they are to abandon all use of English and adopt a new culture. The fidgeting, somewhat startled ninth graders listen to a tape that welcomes them to their new culture and explains the rules they must follow as an "Alphan" or "Betan."

Betans are traders by nature. Upon their induction into the Betan culture, students in one room are given cards and instructed that their life's goal is to obtain a numerical sequence of cards all of the same color. They

work toward this goal by trading cards with their fellow Betans, using only the abrupt series of consonants and vowels that comprise the Betan language. Some students are enthusiastic Betans, greeting each other with succinct, garbled sounds and swiftly moving on to new transactions if a compatriot fails to yield the desired card. Others are somewhat confused by their new culture, but slowly adapt, grinning with accomplishment when they obtain a valuable card.

A delegation of Betans is selected to visit the Alphan culture in the neighboring room; a group of Alphans arrives to experience life among the Betans. The Alphans try to understand the Betan language, and feebly parrot Betan sounds in meaningless combinations. Their words mean nothing, so the unfortunate Alphans are unable to trade.

Shortly, the Betan delegation returns from their encounters with the Alphans deeply perplexed. "They're really, really weird!" cried one agitated Betan to his compatriots. "They talk about your mother!" exclaimed another.

Castaneda brings the two groups of students together and asks the visiting delegations what they observed on their forays into the other culture. Betans characterize Alphans as "rude," "gamblers," and "exclusionary"; Alphans call Betans "cavemen," "demanding," "pushy," and "weird talkers." Students from both groups vigorously defend their own culture while demonizing the "foreign" culture. All confess that being immersed in the other culture even for a short visit made them feel "helpless," "angry," "left out," and "used."

Castaneda remarks that the students exhibit a fierce sense of ownership about the culture they were assigned as part of the game. "What would it be like if you had been inside that culture your whole life and were suddenly asked to change?" she queries. The students fall quiet for a moment. Some of the white students adopt a defensive, aloof gaze. "How many of you have had this same experience at school?" Castaneda continues, as nearly half the students, many minority, raise their hands. "How does it make you feel when someone is speaking or acting by different rules than you and doesn't clue you in?" Students of all ethnicities gradually open up, describing experiences in which the gestures, language, or social interactions of classmates seemed just as foreign to them as the "Alphan" or "Betan" cultural mores they just encountered. The students thoughtfully return their gazes to the blackboard where Castaneda has recorded the feelings they experienced in the game: the words "angry," "left out," and "helpless," take on new resonance in the wake of students' accounts of their personal experiences on campus.

Sue Castaneda is the creative force behind several other efforts to address interethnic relations at Temecula Valley as well. She works with an elective class for juniors and seniors in conflict resolution. In addition, four or five student leaders meet with Castaneda regularly to monitor the school climate and develop strategies to promote harmony. Castaneda plans to train these students to serve as facilitors for "Diversity Trainings" at the middle school level.

Castaneda also runs "Diversity Training" workshops for faculty, who participate in the BAFA BAFA game now experienced by all ninth graders. Teachers who have participated in this training serve as cofacilitators for the ninth grade workshops.

Finally, Castaneda sponsors the Culture Club, a small group of students who organize schoolwide cultural celebrations at Temecula Valley. Their most visible project is American Heritage Week, during which parents come into school to cook ethnic meals, students perform dances in native costumes, and sixty-nine flags wave brilliantly in the gymnasium during the culminating celebration, International Flag Day. This celebratory week elicits broad participation from both students and parents.

Stories of individual students attest to the impact of Rich Alderson's and Sue Castaneda's efforts at Temecula Valley. Jaime Arvado worked with Alderson in mediating conflicts between Mexican Americans and white "Skinheads." "We helped kids talk to each other and deal with stereotypes... We try to make them aware that there is an alternative to violence." Alderson "showed he cared about us. That was a shock. I come from L.A. and not too many white people helped me out. I came here and Mr. Alderson and Mrs. Castaneda helped me out big time. I never expected it," Jaime remembers. As a result of his experience as a conflict mediator, member of the Ethnic Advisory Forum, and member of the Culture Club, Jaime aspires to teach. He believes that he "can actually help the students... Conflict mediation has shown me that people can change."

Many faculty members and administrators wish to expand the impact of Castaneda's intergroup activities at Temecula Valley High School. Principal John Parrott agrees with Castaneda that the messages of the Ethnic Advisory Forum, Diversity Orientation, conflict resolution class, and Culture Club should be better integrated into the regular school curriculum. Castaneda believes that "a curriculum that represents the community" must be implemented in every classroom. At Temecula Valley High School today, a curriculum which frankly recognizes and responds to the issues facing its community means something vastly different—something culturally richer, emotionally more astute, and strategically streetwise—than it did just ten years ago.

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PART III

Summary

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CHAPTER 5

Identifying Elements and Strategies for Change

The schools visited for the purpose of selecting and documenting promising practices represent a wide range of educational experience in the U.S. Some are located in large cities, others in small towns, and in suburban communities. The students who learn inside their classrooms are of all ages and reflect the mosaic of languages and cultures present in the United States.

As the profiles presented here indicate, the real life mixture of students found in public schools dictates the need for recent immigrants, children of immigrants, descendants of those who came

to this country against their will and descendants of those who long ago sought to create a new nation here learn to live and work together. Most telling about the new "American" experience was that the schools did not cluster just in the regions historically known to welcome immigrants, but spread all across the country to create new contexts for intergroup relations in such places as Lilburn, Georgia, and Ann Arbor, Michigan.

In some of these schools, newly arrived students comprise a large portion of the school community. They often mingle with students who share their ethnic backgrounds but not their roots and experiences. In other schools, immigrant students represent a much smaller number but played an important role in changing the face of intergroup dynamics within the school community.

The dominant group within the school, at least in terms of numbers, varied widely across the sites. The composition of the student body, as well as the the histories and relative standings of the groups in the school and broader community, helped to shape the form and substance of interventions.

For some schools diverse student populations and the accompanying challenges and opportunities were familiar territory. For others, a rapid influx of newcomer students was generating swift change from monoethnic to multiethnic communities. Nevertheless, all struggled to build bridges of cross-cultural understanding among groups and to forge a harmonious and respectful community of learners.

The schools' efforts to foster accommodation and respect among groups were as diverse as their student bodies. They ranged from limited discrete activities to broadly based, multidimensional initiatives. While the approaches reflected the diversity of experiences and populations, common elements were threaded throughout all the initiatives.

Identifying Elements

There are some characteristics, such as leadership, that seem to be required for any programmatic response to work. As selection and documentation processes progressed, a number of such characteristics emerged as necessary elements of success.

- **Core Group of Committed Staff.** At each selected school, positive intergroup relations among immigrant and U.S.-born students were valued by more than one teacher in a single classroom. In all instances, a core group of committed staff came together to shape and carry out efforts to improve dynamics among racial and ethnic groups. This group ranged from two to three staff members, in some instances, to the entire school staff in others.

- **Strong Leadership.** Strong leadership guided the core group in each school. In some situations, the power to lead stemmed from the individual's commitment to the activities and that individual's ability to garner the support of the administration. In other instances, the administrative hierarchy provided the leadership and power to carry out the activity. For example, the vice principal may have played a critical role in carrying the activity and brought with him or her the powerful leadership skills. Generally, in schools where the principal actively led the initiative, promising practices were more integrated into the daily operations of the school.

- **Respectful Relations.** In all cases the key players in each school had overcome their personal biases and prejudices and were respectful of diverse groups and their differing experiences and values. This respect and understanding was evident in their interactions with students, staff, and community members. On a more general level, compassion and empathy defined their daily interactions within the school community.

- **A Voice for Students.** All the schools valued the unique contributions of each student, regardless of the student's age, experience, or background. The school offered numerous opportunities for students to have an active role in program activities. Their active participation helped to nurture mutual understanding and respect among the students. They gained a sense of personal power and developed critical leadership skills.

- **Respect for Community.** Each of the schools was connected to the broader community. This connection involved a respect for all members of the community, whether they were newcomers or established residents. The preference of some schools to function in a vacuum is completely incompatible with the ethos of schools engaged in implementation of promising practices dedicated to

creating intergroup harmony. In general, these schools worked to bring the community into the process of improving intergroup relations.

- **Curriculum Innovation.** Most schools recognized the need to change their curriculum to allow a more integrated approach to enhancing intergroup relations. Program leaders saw multicultural curriculum as a critical component for promoting an understanding of the complexity of the American experience and the ways that the nation's various groups have interacted and influenced each other. In addition, such curricula could help students better understand the causes of oppression, prejudice, and ethnocentrism and provide them with tools to challenge this inequality and promote cultural diversity.

The Context

In each school, the elements listed above evolved uniquely in the context of intergroup relations between immigrants and nonimmigrants and were made more complex by the realities of schooling in today's society. In one case, the perceived political power of certain groups added urgency to the need to give students a voice. In another situation, neighborhood gang activity dictated even stronger community connections than might have otherwise been in place. At still another site, the staff's commitment to a particular curricular approach, coupled with the resistance to this approach outside the school, caused a group of faculty and parents to band together to support the approach and strengthen intergroup relations along the way.

Still, despite unique motivations, schools clustered along a continuum in their presentation of the core elements. The following is an attempt to summarize key factors in relation to the placement of elements along this continuum.

A Core Group of Committed Staff

At a handful of schools the entire staff was involved in planning and carrying out activities designed to foster positive intergroup relations. Generally, at these schools structured meeting times were scheduled for planning, the group had a sustained vision for change, and the school leadership took an active role in bringing that vision to fruition.

A harmonious and respectful school community was the outcome of full staff involvement. Positive intergroup relations between all groups within the school were evident in all aspects of the school. These schools were the most evolved on the continuum of intergroup relations between immigrants and U.S.-born students.

For most schools, though, the core group of committed staff was small, limited to a few staff. The key is that there was a core group that could sustain the vision and collaborate to carry it out. In some situations, this smaller core was closely knit. In others, the group members shared a similar commitment to building cultural understanding and respect, but worked independently and had less clearly defined connections.

Moreover, in schools with a smaller core group of committed staff, the group often found it necessary to work against the skepticism and mistrust of other staff members. As a result, programs were more likely to be limited to particular grade levels or subject matter areas. The schools with less than total staff involvement are usually at an earlier starting point in addressing intergroup relations.

Strong Leadership

Research on effective schools indicates the need for strong leadership from the principal for schools to be successful. Staff found this to be true as well in schools working to foster positive intergroup relations between immigrants and U.S.-born students. Leadership from the principal was evident in all the schools, but the form of that leadership varied from school to school.

In some schools the principal held the vision and was actually the driving force behind the program. In other schools, the nominal leader (either the principal or some other individual) exerted leadership by encouraging the ideas and involvement of others, often choosing to remain in the background of day-to-day implementation and decision making. When the principal is the nominal leader, more staff tend to be involved.

In a number of other schools, teachers or other staff were the prime visionaries and nominal leaders, but had the active and enthusiastic support of the principal. Although resistance to the program on the part of some staff was evident, the principal's support allowed the program to grow.

Less frequently, the principal gave verbal support to the program, but did not actively participate in or encourage the program. In these cases, the initiatives tended to be more limited and less integrated into the overall school structure. In no instance did we encounter a principal who either actively or passively fought the initiative.

Respectful Relations

This was the most intangible of elements found across the programs, but it seemed to be the most necessary. This element, which is attributed to personal psychosocial development and changing attitudes, was found either as a prerequisite to intergroup harmony or as a programmatic outcome. Nevertheless, it existed in every school where we found a promising practice. The dichotomy of experience around this characteristic

was whether respectful relations already existed in the school or whether the program was developed to create them.

There were a few instances where staff and community already possessed strong intergroup understanding and harmony. In these cases, the program was usually developed to nurture and expand those relationships, to include new groups, or to support interpersonal development in children.

A Voice for Students

One category of specific efforts to improve intergroup relations between immigrants and U.S.-born students is student leadership. Although the concept exists as a discrete category, a respect for the leadership skills of students was a thread that ran throughout promising practices at all the schools. While the structure accommodating student leadership varied by the age of the students involved, nevertheless the concept was identifiable in each case.

Promising programs designed to focus on student leadership skills development were most often found in secondary schools. These programs provided a forum for students to voice concerns and created an opportunity for students to engage in a dialogue between students from different groups.

In some schools, supportive staff attitudes created space and opportunities for students to practice and develop their leadership skills. Curriculum that acknowledged the contributions and values of the home cultures of students encouraged the active participation of all students.

Respect for Community

All the schools where promising practices contained in this book were developed saw the need to bring community into the process of improving intergroup relations. The ways the community was involved varied significantly from s school to school. A number of strategies were used, ranging from parent advisory committees to staffed parent centers.

In some schools, parents coming from some sectors of the community were only comfortable coming in for special events. Most schools were still struggling to give community members an ongoing role and voice in the school. The schools had somewhat more success involving community groups than individual parents and community members, especially in the case of communities of color. In some instances the collaboration was a core aspect of the promising practice or program while in others, it was more an adjunct to evolving efforts.

Curricular Innovation

Curriculum is the mainstay of schooling. The centrality of curriculum impacts work on intergroup relations in every instance to varying degrees.

A number of the schools selected curriculum revision as the primary focus of their intervention.

Two-way bilingual programs were one example of curriculum centered change. These programs strengthen access to achievement and enriched diversity by valuing more than one language. Two-way bilingual programs operate to bring students together in respectful and collaborative working relationships. With this approach, language-majority and language-minority students learn side-by-side in the same classroom. Both languages are used alternatively for instruction. For all children, their language and culture is seen as a strength and a resource to be shared with their peers.

While there has been much reference to multicultural curriculum in the education literature, the reality is that even the schools actively seeking to address intergroup dynamics among diverse groups were often just starting to develop multicultural curriculum. The motivation of staff and community at these schools was to celebrate the diversity of our society and to build cross-cultural understanding. Nonetheless, emphasis on curricular change produced a range of activities among the schools visited by project staff.

Some schools were taking first steps toward integration of the histories and values of the ethnic minority cultures in the schools in both the academic and social aspects of the school. Some of these efforts were pervasive at every grade level, across several subjects, and included all students. At other schools, the promising practice was limited to smaller groups of students, programs of limited duration during the school day, or intermittent opportunities to discuss diversity through the curriculum.

Evolving Practice

Although this book highlights promising practices and the positive elements critical to their success that were most salient across the range of schools, schools reported having struggled with how to surmount many obstacles in order to reach their current status. How schools overcame barriers depended on their context: the school's goals, the resources available, and the commitment of the stakeholders. Now let us examine the various processes by which the schools arrived at this point.

The Impetus

The decision to actively address intergroup relations between immigrant and U.S.-born students in these schools was attributable to three different sources. At some schools the sources were present in tandem; in other cases one of the sources alone was the impetus for action.

Efforts to improve intergroup relations in schools were often rooted in a real-life crisis. This crisis was sometimes a single episode or an incident, often of a violent nature, in the school or in the community. Change also was sometimes rooted in a history of chronic problems or injustices, such as as high failure rates for minority students, disproportionately high minority school suspension or expulsion rates, or low levels of trust in the school by parents and other members of sending communities. A chronic atmosphere characterized by alienation and tension in the school or the community also sometimes triggered action.

Rapidly shifting U.S. demographics were a second impetus for action by schools. At times shifting demographics create dramatic and rapid changes in student populations. These new student populations created demands for new responses to their diverse needs. Figuring out how to meet these demands moved many of the schools to confront the incompatibility of their current practices with new realities.

A desire for innovation based on experience and knowledge was a third stimulus for addressing intergroup issues. A visionary leader often helped to spark this desire in others. Wanting to "make things better" was often sufficient reason to create change in how diverse groups related to each other.

Strategies for Change

As noted earlier, in a handful of schools the entire staff is committed to improving intergroup relations between immigrant and U.S.-born students. More often, committed staff labored among other staff who were at best disinterested and at worst hostile, with most choosing to remain passively resistant. Documentors encountered numerous incidents and reports of insensitivity among staff. In fewer, but more troubling instances, there was evidence of blatant racism.

Issues such as this are illustrative of the complexity and imperfection of effort to improve intergroup relations between immigrant and U.S.–born students, even in schools with the most promising of practices. The road to lasting change is seldom smooth.

In a number of the schools a vital component of efforts to respond to these situations and many other demands for change was *professional development*. In cases where professional development addressed cultural differences, tolerance, and linguistic and cultural modifications to curriculum, staff often felt more prepared to address conflict between immigrants and other students.

Professional development played a vital role in the success of the handful of schools that undertook intergroup relations activities in several arenas of school life and institutionalized their efforts through modifications in major school structures.

The staff development offered respected the individual development of the educators involved and their need for ownership in program design and innovation. In addition, structural changes in scheduling often resulted in release time for teams of teachers to meet for professional development, collaborative planning, problem solving, and support.

At these schools, strong visionary leaders and a staff generally willing to take risks opened the doors to change. Comprehensive and integrated staff development nurtured and supported it at each stage of innovation.

More frequently though, program leaders struggled with how to bring in staff who were resistant to change. Equally difficult was how to help these staff hear the message of the staff development sessions and then implement it in their classrooms.

To meet these challenges, program leaders drew on multiple approaches to reach and draw in as many staff as possible. They worked with district and school-level leadership to offer programs on teaching tolerance, respecting diversity, recognizing bias and prejudice, and other related topics during mandated staff development times. They informally shared their expertise and knowledge with colleagues in nonintimidating settings. They provided written materials and other resources to help their peers address the challenges of meeting the needs of diverse populations.

They also listened respectfully to colleagues' concerns, even when they may have adamantly disagreed with their formulation of the problems. Finally, they asked their peers to participate in program activities in ways that demanded little from them yet exposed them to the workings of the initiative.

Another strategy employed by schools in improving intergroup relations was *collaborating with community or national organizations.* In some cases the collaborating organization approached the school with an offer of resources in exchange for a formalized partnership. In these situations, the partnership usually formed the centerpiece of efforts to build cross-cultural alliances.

Formal partnerships generally involved agreed upon responsibilities for both parties. Difficulties often arose during efforts to negotiate common goals and equitable contribution of resources among the partners. Strong leadership, a commitment to maintaining the partnership, a person who was seen as a liaison between the parties, a decision-making structure that balanced power among the partners, and opportunities to meet in an environment that encouraged open dialogue all facilitated resolution of these difficulties. The process of working out these issues often strengthened relations between the schools and the groups represented by the organizations.

In other cases schools reached out to community organizations that served their school constituency. Sometimes the community organizations

were in the school's own "backyard." Usually the arrangement with the community organization was more informal than an established partnership. A program leader may have developed a relationship with staff at a community organization because they provide important services to students. At other times, community organizations may have provided workshops for staff and/or students.

In all instances, community groups served as more than just a liaison to the community. They provided valuable insight to sources of conflict, often serving as a forum for beginning dialogue. They were sources of information for professional development and for day-to-day advice on programmatic concerns.

National organizations were of invaluable assistance to a few of the schools. Because of their national scope and considerable resources, they were able to provide extensive and well-developed materials and technical assistance. In some cases, the national organizations had complete programs that could be adapted to the particular needs of the school with little modification.

In many of the schools, *parents also played a powerful role* in promoting understanding and accommodation among members of diverse ethnic groups. Leaders of initiatives to heal ethnic rifts used a number of strategies to involve parents and garner their support. They identified potential leaders among parents and fostered their leadership skills. These parents often held positions of leadership, for example, as head of the parent group or as director of a parent center, and actively reached out to other parents in the community.

Program leaders also offered forums where parents could safely discuss their fears and concerns, and offer possible solutions. In some schools, parents had a strong voice in decisions about the design and implementation of activities to enhance intergroup dynamics.

Parents are a rich but often untapped resource for addressing intergroup strife. In schools where they had an active role, they provided insight into potential causes of intercultural conflict. They also were able to reinforce the lessons of accommodation within their home. Furthermore, the parents were an invaluable resource of multicultural materials and information.

Finally, many of the promising practices flourished because their leaders knew how to *build alliances*. The leaders cast their nets broadly in an effort to build support for their initiatives. If they were not in positions of leadership, they usually had strong relationships with those who were. In situations where the principal was less than enthusiastically supportive, program leaders quietly built alliances with colleagues and others who shared their vision and commitment.

Equally important, they were able to garner the support of colleagues who were more skeptical of their efforts. Program leaders used the power of persuasion, evidence of success, and promises of help to win over more doubtful colleagues. They also sought out the support of parents and other community members. They brought in resources to the school and helped to create reciprocal roles for parents and community organizations.

An unplanned but successful strategy was based on the adage that "success breeds success." In practice, schools *started with one success and built upon it.* Generally, the idea started small, grew over time and fed on successes along the way. For example, efforts to create schoolwide two-way bilingual programs usually started in a few classrooms at one grade level. Program success was accompanied by the increased belief in and commitment of the participating teachers. Their enthusiasm and support encouraged other teachers to participate. In addition, because of their developing expertise and experience they serve as role models and teachers for newer participants. Likewise, efforts to integrate multicultural curriculum across the content areas often begin with a few committed teachers in a few classrooms.

Initiatives designed to give students a voice and develop youth leadership skills also fed off of the early success of initial program activities. Students who felt valued, respected, and empowered by their experience were willing to return and commit additional time, often outside of school hours. More importantly, they frequently brought their friends along with them.

The lessons drawn from these schools are reproducible in a variety of contexts. Certain characteristics, such as leadership and staff commitment, are a necessary basis for any attempts to improve relations between immigrant and nonimmigrant students. However, it is obvious from the assortment of sites profiled that as long as respect for students and respect for community are at the core, leadership and commitment can take a school down many different paths toward intergroup harmony.

Conclusion

What the schools represented here tell us is that not only can we teach children to respect each other in a distant, abstract way, but that we can also take steps so that students learn from one another that the world is wider than the traditional boundaries of their communities. The connections they make with one another in our schools provide a window on their own communities. In turn, the connections they make to their larger communities connect them to a wider world and offer them a context within which they can better understand their world.

For all their students, then, the experiences they have with and across the groups in their schools are dress rehearsals for success as they travel into a wider world. In short, we can mine the diversity that newcomers bring for riches that will benefit foreign-born and native-born students alike. As they participate together in learning opportunities that help them make meaning of the world in which they live, they are not only better prepared for life in the next century; they are also living out the ideals that shape America's civic culture.

Yet we must also understand that the examples stand out because they are still exceptions. Although any school could develop the practices these schools have adopted to promote communication, cooperation, and appreciation among different groups, too few have done so, even when tension, hostility, and even violence cry out for intervention. These schools are notable because they have not turned their institutional backs on the challenges and opportunities presented by their newcomer students.

The arrival of newcomer students into our schools does not bring new tensions into focus. Rather their arrival highlights the persistence of old tensions in American society that persist in the context of unrealized dreams of many of our citizens. The newcomers challenge us again to remember and act on the agenda for equality and equity that has been before us for centuries. In doing so, they raise again the enduring dilemmas of our society: How can we treat all our citizens equally and fairly? How can we embrace diversity and difference to enrich our public discourse and civic culture? How completely can we act on our belief that all human beings are entitled to equal treatment in our public institutions?

Ultimately the challenge that new immigrant students bring to our schools is a challenge to all Americans to define the kind of nation we want to be. Their arrival in our schools calls on adults to exercise the greatest possible wisdom in demonstrating American ideals in practice so that both immigrant and native-born children can experience the best of America, not from books but from daily interactions with their peers.

Newcomer children bring to American schools the opportunity to reaffirm what is best about a civic culture founded on respect for the worth of each individual. The newcomers to our schools are children with the hopes of children across the country. How we respond to them will reveal much about ourselves and our future as a nation worthy of their dreams.

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Methodology

A letter seeking nominations of schools engaging in activities to improve relations between immigrant and U.S.-born students in public schools was sent to over 600 individuals and organizations. A second request for nominations was published in *Education Week* along with a fill-in the blank form for nominators to use. Additionally, project staff used NCAS's extensive networks to generate other nominations.

A preliminary list of schools was developed from the nominations. Schools were grouped by geographic region and further defined by categories including proportion of immigrant students, racial and ethnic representation, and grade level. These schools were screened through a telephone interview to verify information on the nomination form and to collect additional information on the school. Several schools did not meet the criteria and fell out at this point.

Schools meeting the criteria and willing to participate in the process were visited by one of eight experienced educator/ethnographers. A standard process for each site visit was used, however modifications were made depending on the type of practice in place at each school. In all cases, ethnographers gathered information on the history of each practice or program. Each site was also asked to provide school-wide data as well as data on the specific program. Data included demographic information and any evaluative data available.

Ethnographers spent considerable time interviewing key individuals at each site. The list included the principal, the project leader, staff, student participants, community members and parents. Perceptions of the project from the "outside" were discussed with community members.

Most importantly, the ethnographers spent much of their time observing at the sites. They observed in classrooms, in the gym, on the playground, in the halls, in the cafeteria, and in the teacher's lounge. During this time they had an opportunity to talk informally with students and teachers about the the program. Moreover, students and teachers talked about how they perceived intergroup relations at their school.

The criteria served as a framework to guide the visit. They were used to structure the interviews and observations. The ethnographers were able to

use the criteria to seek out evidence of the program's success. Likewise, the criteria were equally effective in documenting evidence that the program did not meet the criteria.

In addition to the criteria, four threshold measures were used to determine whether a practice or program would be included as a promising practice. Through interviews and observation, the ethnographers determined whether the programs were reproducible and sustainable, whether they were an institutional response rather than the work of one individual, whether the programs worked to build community, and whether the programs were exclusionary.

Some schools were eliminated from consideration at the site visit stage. A final selection of schools for inclusion in this book was made through a deliberative group process including the ethnographers and key staff at NCAS. The final selections were approved by the NCAS Board of Directors.

Criteria

The criteria comprise a standard for determining whether a school would be included in this book. The criteria are organized by categories that reflect a school's culture and the areas in which a school is most likely to concentrate its work on intergroup relations. Under each category are several behaviors that indicate whether a school is committed to and addressing intergroup relations in that particular area.

The number of behaviors that had to be present before a school could be included in this book was not standardized. The difficulty of achieving a high standard by meeting all the criteria became apparent as the criteria were applied to real schools. The criteria then became a guide in visiting schools and documenting practice. The criteria as a whole serve as an ideal. Schools did not have to meet all the criteria for inclusion, but instead had to demonstrate strong evidence of achieving some criteria in the appropriate categories.

Criteria for Promising Practices

Staff Development

- provides training in cultural differences
- provides training in intergroup dynamics
- provides training in techniques for prejudice reduction
- encourages teachers to examine their own prejudices and biases
- draws on resources from the immigrant community
- facilitates understanding across languages, cultures, and ethnicities
- includes representatives from bilingual education, ESL, special education, and general education
- responds to stated needs
- involves participants in the planning and implementation process
- is ongoing and provides follow-up
- provides supportive materials
- insures equal access to all potential participants
- provides training in classroom management that is respectful of children from all groups

Teaching Strategies and Curriculum Development

- teaches understanding and respect for diversity
- integrates and supports the life experiences and languages of all students
- promotes opportunities for immigrant and U. S. born children to work together
- supplements, does not replace, the immigrant child's existing language, communication styles, and culture when teaching English
- requires teachers to have the same high expectations for all students
- emphasizes active learning through doing, talking, and experimenting
- promotes activities which require problem-solving and invite many possibilities instead of one predetermined outcome
- provides learning environments that encourage and support risk-taking
- challenges bigotry, prejudice and discrimination
- uses anti-racist curricula and materials
- draws on resources from the immigrant community
- provides adequate staff development supports
- promotes widespread participation

Parent Involvement

- gives all parents a voice in defining issues and developing solutions
- provides leadership opportunities for all parents
- knows and respects the child-rearing practices of all parents
- values the cultures and languages of all parents
- facilitates communication between parents from all language groups
- insures equal access for all parents regardless of English proficiency
- involves parents and community in planning and evaluating the program
- provides adequate staff development supports to encourage teachers to employ parent/teacher collaboration

Conflict Resolution

- teaches students the skills of conflict resolution
- builds on the skills of conflict resolution to facilitate communication between individuals from different groups
- builds on positive outcomes of conflict resolution to promote intergroup harmony
- recognizes the effect of power relations and cultural frameworks in conflict resolution
- conflict resolution is built into the discipline policy of the school
- staff support the philosophy of conflict resolution
- draws on community groups skilled in conflict resolution

- provides a safe place where conflict can be resolved
- provides adequate staff development supports
- involves students in planning and implementing conflict resolution activities

Student Leadership Development/Problem-solving

- provides leadership roles for all students
- integrates immigrant and U.S. born students in all activities
- respects the culture of all students
- gives all students a voice in defining issues and solutions
- facilitates communication between students from all academic levels and language groups
- insures equal access to students from all academic levels and language abilities
- encourages strong racial/ethnic self-identity
- challenges bigotry, prejudice, and discrimination
- draws on community groups which support a strong racial/ethnic identity
- encourages commitment to the community
- provides opportunities for students to use all their strengths and skills
- provides adequate staff development supports

Organizational Support for Strong Intergroup Relations

- modifies or creates administrative structures that support strong intergroup relations
- modifies or creates staffing patterns and responsibilities that support strong intergroup relations
- recruits bilingual/bicultural personnel
- modifies scheduling to allow for activities that support strong intergroup relations
- creates a school structure that accommodates work with the community
- provides flexible scheduling to support staff development
- provides strong leadership in support of strong intergroup relations
- provides a process for evaluating and adapting efforts to improve intergroup relations.

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Resources

The organizations profiled in this appendix represent groups that have taken a lead role in promoting diversity and improving relations between young people of different racial and ethnic groups. We found no organizations to date that focus exclusively on relations between immigrant and non-immigrant students; however, most understand that this is a critical component in fostering tolerance in the schools and in society. Some provide resources that deal with immigrant/non-immigrant issues directly, others address these issues through the broader themes of conflict mediation, violence prevention, prejudice exploration, prejudice reduction, self-esteem building, multicultural education and leadership development. All these efforts are part of the "intergroup relations puzzle."

Although most organizations feature all of these broad themes in their work, many specialize, or try to provide unique insight, into one small piece of the puzzle. Some concentrate on preventing intolerance through prejudice reduction, while others look for ways to contain already tense situations through conflict mediation. For example, Facing History and Ourselves and the Anti-Defamation League of B'nai B'rith focus on providing specific information on racial/ethnic groups designed to counteract myths and stereotypes. The Grace Contrino Abrams Peace Foundation and the Center for Teaching Peace, on the other hand, concentrate on promoting strategies for conflict mediation and conflict resolution.

This collection is by no means comprehensive. Rather, it presents a cross section of some of the best known national organizations currently addressing intergroup relations. Much of the work being done in intergroup relations today is carried out by diverse organizations, coalitions and partnerships on the local or regional level. Examples of such organizations include Hands Across the Border, Fellowship Farms, and Supporting Diversity in Schools. Therefore, in addition to the national organizations we chose to profile here, we strongly urge you to research local efforts and assistance available.

As providers and educators, it will be necessary for you to put together the pieces of the puzzle in your own way, to meet your own specific needs. We hope these descriptions will help you identify what pieces are still missing and need to be filled in. We hope it is a useful starting point.

Anti-Defamation League of B'nai B'rith
823 United Nations Plaza
New York, NY 10017
(212) 490-2525

The Anti-Defamation League (ADL) of B'nai B'rith has recently expanded their long-standing campaign against discrimination to include educational as well as legal initiatives. A WORLD OF DIFFERENCE is a program intended to educate both children and adults on prejudice. The Program utilizes community coalitions, media events and teacher-training workshops to get its message of prejudice reduction across to the general public.

A WORLD OF DIFFERENCE's training program operates in 26 cities nationwide and trains teachers of all grade levels to address diversity in their classrooms, examine their own and others' biases, and expand their own cultural awareness. In a workshop environment, trainers and facilitators demonstrate techniques for confronting issues of prejudice and discrimination. Workshop sessions demonstrate the importance of building critical thinking skills and provide experimenetal learning opportunities for participants. Each training program includes exercises designed to promote full participation, such as simulation activities; role playing; small and large group discussions; case studies; video vignettes; and model lessons.

The ADL also publishes books, pamphlets, posters and audiovisual materials on human relations for schools designed to explore the dynamics of prejudice and counteract them with accurate information. A catalog of such materials is available.

Center for Teaching Peace
4501 Van Ness St., NW
Washington, DC 20016
(202) 537-1372

The Center for Teaching Peace is a national educational organization that specializes in making peace education programs and curriculum available to students, parents, teachers, administrators, school boards, and anyone else interested in peace education. The Center publishes a newsletter, the Peace Times, and has developed a number of different programs to teach peace education to both students and educators. For High School classrooms, the Center offers: a semester-long course entitled "Alternatives to Violence"; a teacher's guide that offers detailed suggestions on what works and what doesn't work in the classroom when teaching non-violence; a set of 30 essays on peacemaking and a reading list of some 50 books on non-violence and peacemaking.

Corresponding curricula, guides and essays have been developed for the University level as well. The Center also provides the "Alternatives to Violence" curriculum in the form of an eight-lesson Home Study Correspondence Course, designed for both newcomers and the more experienced educator who wish to expand their knowledge. Finally, Colman McCarthy, Founder and Director of the Center for Teaching Peace, frequently visits college and high school campuses to lecture on "How To Be An Effective Peacemaker."

Educators for Social Responsibility
23 Garden Street
Cambridge, MA 02138
(617) 492-1764

Educators for Social Responsibility (ESR) is a national non-profit organization that creates and disseminates publications and programs for teachers and students emphasizing dialogue, critical thinking, non-violent conflict resolution and cooperation. ESR programs are designed to challenge students to look below the surface of complex issues, to ask difficult questions, and to act on their answers. ESR has 30 local chapters around the country offering publications, videos, workshops, seminars, institutes and technical assistance to professionals working with students.

ESR's workshops, seminars and summer institutes address the topics of conflict-resolution, violence prevention and multicultural awareness. ESR's programs vary in length, from 1–2 hour introductory workshops, to 1–3 day seminars, to week-long summer institutes, and 10–40 hour in-service programs.

Publications include teacher's guides, textbooks, educational pamphlets, and videos on issues such as resolving conflict creatively and educating for civic participation and global responsibility. All materials can be ordered by calling 1-800-370-2515.

Facing History and Ourselves
25 Kennard Road
Brookline, MA 02146
(617) 232-1595

For more information on Facing History and Ourselves, see organizational profile on pages 98–99.

The Grace Contrino Abrams Peace Education Foundation
3550 Biscayne Boulevard, Suite 400
Miami, FL 33137
(305) 576-5075; Fax (305) 576-3106

The Grace Contrino Abrams Peace Education Foundation is a national non-profit organization dedicated to finding creative and non-destructive ways to help young people settle conflicts and live in harmony with themselves and others. The Foundation specializes in conflict management and peace education curricula and materials and also runs a Training Institute.

The curriculum materials available are easy to implement lessons for pre-school and grades K–9 which can be infused into present curriculum. Each lesson gives an introduction, teaching suggestions and a closure. Examples include, "Fighting Fair: Dr. Martin Luther King, Jr. For Kids"; "Creative Conflict Solving For Kids (Grades 4–9)" and "Come In Spaceship Earth: Kids as Crew Members." All three are complete classroom sets including videos, teacher's guides, posters and student workbooks.

Conflict management and mediation training workshops for teachers, counselors, and administrators are available on-site and in regional seminars. Workshops are offered to all individuals who want to become more effective in dealing with student conflicts. Comprehensive, school-wide staff training in conflict resolution and mediation is also available. A complete catalog of materials and programs can be obtained by calling or writing the Foundation at the above phone number or address.

Human Rights Resource Center
615 B Street
San Rafael, CA 94901
(415) 453-0404; Fax (415) 453-1026

The Human Rights Resource Center (HRRC) seeks practical solutions to human rights issues by providing information and programs designed to promote an understanding and appreciation of both human diversity and commonalities. HRRC programs assist in practical solutions to community issues and concerns. HRRC services include: Awareness Training, and Informational Data Base, Informational Material, and Technical Assistance.

HRRC Awareness training is comprehensive and includes a pre-training needs assessment, the exploration of self and other cultures and strategies and techniques for continuing action.

The HRRC informational Data Base is called the Client Directed Information Services program (CDIS) and provides immediate access to a national clearinghouse network that provides current information on an extensive number of human rights topics for the service provider. HRRC's informational materials include: HRRC's bi-monthly newsletter "Human Rights Resources"; informational manuals on current issues (i.e. "Responding to Hate Crimes") and packets of essential information for public agencies and private businesses.

Finally, HRRC provides technical assistance through consultation and facilitation services; needs assessment; and community forums for organizations and individuals in all walks of life.

National Association for Mediation in Education
425 Amity Street
Amherst, MA 01002
(413) 545-2462

The National Association for Mediation in Education (NAME) strives to develop, implement and sustain school-based conflict-resolution programs and push for greater understanding of the field through research, publication and advocacy. NAME maintains a clearinghouse for information on conflict resolution and distributes books, manuals and articles pertinent to the field. A publications list is available and is broken down by topic to assist providers, ie: "Rationale for Starting A Program", "Setting up a Program", "Teaching Conflict Resolution", and "Evaluation." Bi-monthly newsletters, annual conferences and regional networking activities provide a network of support for conflict resolution and peacemaking programs in the schools.

NAME also provides technical assistance to existing and developing conflict resolution efforts in a variety of formats including In-Class, School-Based Mediation, and law-related education. Finally, NAME supports theory and research efforts that increase the understanding of conflict resolution programs in educational settings.

National Clearinghouse for Bilingual Education
1118 22nd Street, NW
Washington, DC 20037
1-800-321-NCBE; Fax 202-467-0867

The National Clearinghouse for Bilingual Education (NCBE) provides bilingual educators with information on the education of limited-English proficient (LEP) students. NCBE reference and referral information can be obtained by writing, faxing, or calling NCBE at their "800" number.

When a client calls the NCBE reference line, NCBE information specialists identify possible sources of information and information resources are mailed to the client. The types of materials clients can receive include bibliographic abstracts describing publications or classroom materials, their source and availability; a photocopied article or portion of a document containing information on the topic requested; an information packet on a frequently requested topic; an NCBE publication; or short bibliographies listing current literature addressing the educational needs of limited-English proficient students. Clients may receive information related to first language instruction in languages such as Vietnamese, Russian, Navajo, Portuguese, Hmong, Yup'ik, Pilipino, and Spanish. Clients may also receive ESL instruction materials and programs for language minorities in areas such as math, science and gifted and talented.

NCBE also publishes a bimonthly newsletter containing new and current information about events and advances in the education of LEP students; "Information Guides for Practitioners"; and "Focus" which includes thought-provoking articles on issues of current concern. For information on how to obtain NCBE publications, call the "800" NCBE number and request a copy of the current NCBE Publications List.

The National Conference of Christians and Jews (NCCJ)
71 Fifth Avenue
Suite 1100
New York, NY 10003
(212) 206-0006

For more information on NCCJ, see organizational profile on page 93.

National Institute Against Prejudice and Violence
31 South Greene Street
Baltimore, MD 21201-1587
(301) 328-5170

The National Institute Against Prejudice and Violence is a private non-profit research, resource and educational organization dedicated to the study of and response to ethnoviolence. The Institute runs a clearinghouse that collects, analyzes, publishes and distributes materials and information on ethnoviolence available to the general public. Research is also conducted on the causes of ethnoviolence and its effect on victims and communities. Results are applied in building effective programs of education, prevention and response. Finally, the Institute educates and advocates by carrying out human relations training, seminars and conferences, legislative advocacy and legal analysis.

National School Safety Center
4165 Thousand Oaks Blvd., Suite 290
Westlake Village, CA 91362
(805) 373-9977

National School Safety Center (NSSC) serves as a national clearinghouse for school safety programs and activities related to campus security, school law, community relations, student discipline and attendance, and the prevention of drug abuse, gangs, and bullying. The Center's primary objective is to focus national attention on the importance of providing safe and effective schools. Resources of the Center include: the School Safety News Service which provides NSSC newsletters, newsjournals and magazines; School Safety Check Book; Child Safety Curriculum Standards; NSSC Resource Papers; films and tapes and display posters. To order these resources or obtain a complete listing of NSSC Resources and prices, write NSSC at the above address.

The Southern Poverty Law Center
400 Washington Avenue
Montgomery, AL 36104
(205) 264-0286

The Southern Poverty Law Center, a well-known civil-rights organization, has recently launched a magazine devoted to improving intergroup relations called *Teaching Tolerance*. *Teaching Tolerance* is a 64-page, full-color, magazine published twice a year by the Center and mailed free to teachers nationwide. Its goal is to provide educators with ideas, resources, and techniques for teaching tolerance in a diverse society. The magazine features in-depth portraits of school programs, idea exchange for teachers, a resource guide, and student activities, essays, and interviews. The magazine is part of a new education initiative by the Center. Other projects include a film and text curriculum package on the history of the civil rights movement. The curriculum kit, like the magazine, is funded by private donations and is available free to educators.

National Coalition of Advocates for Students

NCAS began in 1975 as a voluntary network of education advocates concerned about rising suspension and expulsion rates in public schools. Since then, NCAS has grown into a national advocacy organization with 23 member groups in 14 states.

NCAS works to achieve equal access to a quality public education for vulnerable students, particularly those who are poor, children of color, recently immigrated, or differently abled.

No other national coalition works full-time on public school issues from the perspective of meeting the needs of students who are not well served by the public schools.

Focusing on kindergarten through grade 12, NCAS informs and mobilizes citizens and policymakers to help resolve critical education issues. Utilizing national projects and studies, public hearings and outreach through publications and the news media, NCAS raises concerns that might otherwise not be heard.

NCAS believes fundamental structural changes are needed within schools and school systems. When a significant percentage of students fail academically or leave school before graduation, NCAS holds the school accountable. Because some schools serve all of their students well, the coalition believes that all schools can do so. Accordingly, NCAS seeks stronger governance roles for parents, who, in turn, press for needed changes in school policy and practice.

Seeking Answers to Complex Questions

Advocating for improved opportunity for vulnerable constituents draws NCAS into challenging and sometimes controversial areas seeking answers to complex questions that face students, parents, and educators. For example:

- How to assess student achievement in ways that are both useful and fair?
- How to challenge damaging school practices such as ability grouping, tracking, labeling, grade retention, suspension, expulsion, and corporal punishment?
- How to provide special education services without relegating students to inferior classrooms from which they cannot escape?
- How to reduce drugs and violence in schools while acknowledging individual dignity and human rights?
- How to address the issues resulting from the many languages and cultures that immigrant students bring into the classroom?
- How to provide school-based support services to students facing youth unemployment, drug and alcohol abuse, AIDS and HIV infection, teenage pregnancy, street violence, suicide, and racial and cultural discrimination?

Other NCAS National Projects

The Good Common School Project addresses the need for fundamental school reform. The project publication, *The Good Common School: Making the Vision Work for All Children,* defines 10 critical student entitlements that will make schools more responsive to the needs of all students. By blending a vision of fairer schools with a critique of current education research and school policies and practices, the Good Common School Program offers parents, educators, and advocates a comprehensive guide to advocacy-driven reform.

The National Center for Immigrant Students seeks to stimulate networking and information-sharing, expand advocacy on behalf of foreign-born students, and examine emerging federal, state, local policy initiatives likely to impact on the school success of immigrant students. National Center publications include : *New Voices Newsletter; New Voices: Immigrant Students in U.S. Public Schools; Immigrant Students: Their Legal Right of Access to Public Schools.*

The Clearinghouse for Immigrant Education (CHIME) is an interactive clearinghouse and networking service that facilitates access to educational materials, organizations, and people concerned with the effective education of immigrant students. CHIME staff survey available resources, help you to make networking connections, and provide advice in response to specific requests. CHIME can be reached via its toll-free number, **1-800-441-7192.**

The Asian Family/School Partnership Project seeks to expand understanding of how public schools, Asian families, and their communities can build effective partnerships to support the school success of Asian students. It identifies and develops effective partnership-building strategies that improve access to public schools for Asian parents and communities.

Viviremos/Se Pou Nou Viv/Learn to Live is a trilingual AIDS and HIV prevention project working to help targeted teen populations—migrant farmworkers, immigrants, African-Americans, and Latino youth—learn how to protect themselves from HIV infection. Viveremos publications include *Criteria for Evaluating an AIDS Curriculum, Guidelines for HIV & AIDS Student Support Services,* a bilingual AIDS curriculum *¡Viviremos! On the Road to Healthy Living/El Camino hacia la Salud,* and *Steps to Help Your School Set Up an AIDS Education Program* published in English, Spanish, and Haitian Creole.

Many NCAS services to public schools that serve immigrant children are free. NCAS also offers on-site needs assessment, consultation, and training to diverse public schools at reasonable cost. Most technical assistance services to community-based organizations are free. For more information, call CHIME, **1-800-441-7192.**

Member Organizations

Advocates for Children of New York
24–16 Bridge Plaza South
Long Island, NY 11101-4620

Arkansas Advocates for Children and Families
931 Donaghey Building
103 East 7th Street
Little Rock, AR 72201

ASPIRA Association, Incorporated
1112 16th Street NW, Suite 340
Washington, DC 20036-4823

California Tomorrow
Fort Mason Center, Building B
San Francisco, CA 94123-1380

Center for Law and Education
1875 Connecticut Avenue NW, Suite 501
Washington, DC 20009

Center for Law and Education
955 Massachusetts Avenue, Suite 3-A
Cambridge, MA 02139

Children's Defense Fund
25 E Street NW
Washington, DC 20001

Citizens Education Center
310 First Avenue South, Suite 330
Seattle, WA 98104

Coalition for Quality Education
1702 Upton Avenue
Toledo, OH 43607

Designs for Change
220 South State Street, Suite 1900
Chicago, IL 60604-2163

The Education Law Center—NJ
155 Washington Street, Room 209
Newark, NJ 07102-3016

The Education Law Center—PA
801 Arch Street, Suite 610
Philadelphia, PA 19107

Institute for Citizen Involvement in Education
c/o Public Education Institute
Building 4090
Livingston Campus, Rutgers
New Brunswick, NJ 08903

Intercultural Development Research Association
5835 Callaghan Road, Number 350
San Antonio, TX 78228-1125

Kentucky Youth Advocates
2034 Frankfort Avenue
Louisville, KY 40406-2029

Massachusetts Advocacy Center
95 Berkeley Street, Suite 302
Boston, MA 02116

Multicultural Education Training and Advocacy, Incorporated
240-A Elm Street, Suite 22
Somerville, MA 02144

National Council of La Raza
810 1st Street NE, 3rd Floor
Washington, DC 20002

North Carolina Education and Law Project
P.O. Box 27343
Raleigh, NC 27601

Parents Union for Public Schools
311 South Juniper Street, Suite 602
Philadelphia, PA 19107

Statewide Youth Advocacy, Incorporated
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